THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE virtues of Sir Henry Wotton have been commemorated by the celebrated biographer, Isaac Walton, and are the better known to Episcopalians of this country from the republication of Walton's Lives in one of the volumes of the Parish Library. His "Remains," edited by his biographer, which contains his poems, is a very rare book; and as the poems have not found their way, so far as we know, into any general collection, little is known concerning them. The following beautiful lines are taken from the Complete Angler, and naturally awaken in the reader a desire to become acquainted with the other effusions of the author's muse.

Contentment.

FAREWELL, ye gilded follies, pleasing troubles,
Farewell, ye honor'd rags, ye glorious bubbles;
Fame 's but a hollow echo, gold pure clay,
Honor the darling but of one short day;
Beauty, the eye's idol, but a damask'd skin;
State but a golden prison to live in,
And torture free-born minds; embroider'd trains
Merely but pageants for proud-swelling veins;
And blood allied to greatness is alone
Inherited, not purchased, nor our own:
Fame, honor, beauty, state, train, blood, and *birth,*
Are but the fading blossoms of the earth.

I would be *great*, but that the sun doth still
Level his rays against the rising hill:
I would be high, but see the proudest oak
Most subject to the rending thunder-stroke;
I would be rich, but see men, too unkind,
Dig in the bowels of the richest mind;
I would be *wise*, but that I often see
The fox suspected, while the ass goes free:
I would be fair, but see the fair and proud,
Like the bright sun, oft setting in a cloud:
I would be poor, but know the humble grass
Still trampled on by each unworthy ass;
Rich hated, *wise* suspected, *scorn'd* if poor;
Great fear'd, *fair* tempted, high still envied more:
I have wished all, but now I wish for neither,—
Great, high, rich, wise, nor fair—*poor* I'll be rather.

* * * * * *

Welcome, pure thoughts, welcome, ye silent groves,
These guests, these courts my soul most dearly loves.
Now the wing'd people of the sky shall sing
My cheerful anthems to the gladsome spring;
A prayer book now shall be my looking-glass,
In which I will adore sweet virtue's face.
Here dwell no hateful looks, no palace cares;
No broken vows dwell here, nor pale-faced fears:
Then here I'll sit and sigh my hot-love's folly,
And learn to affect a holy melancholy:
And if contentment be a stranger then,
I'll ne'er look for it but in heaven again.

THE CHURCHMAN.

ADDRESS

At laying the corner-stone of St. John's Church, Salem, New-Jersey, on Tuesday, April 26, 1836. By the* Rev. HENRY M. MASON, *Rector.*

HE hath no affinity with our common nature who seeks not to be happy here, and he deserves not the name of man, who with a loftier aim aspires not to be so hereafter. But the aggregate happiness of individuals is the sum of national prosperity. To recognise then the source of this twofold object of human search and human aspiration, and to multiply its streams when recognised, is worthy alike the lover of his country and of his kind. And to this source, were there no other guide, the lover of his country and of his kind is directed, with an unerring precision, by the pregnant pages of the past. There may be seen, as written with the finger of Almighty power, that the peace and prosperity of a people are intimately interwoven with their piety. There may it be seen, why, to effect his beautiful and beneficent purposes, GOD hath ordained that all civil, and indeed all human institutions, should—however it be unperceived for a time by the children of men—be powerfully influenced by one peculiarly his own. There may it be seen how all the empires of the earth have been moved in the pathway of his providence, and have been prospered as they were found to subserve his purposes toward his Church, as the diffusing medium of heaven-born light and love.

But if this indeed be so, if through all time the dealings of GOD with a people are regulated by their dealings with his Church, then, in our national prosperity let us joy, as attestation that the religion of the Cross, though bound upon us by no law, is yet the religion of the land by its reception in the hearts of the people—as attestation that we have not yet fallen a prey to the delusions of infidelity, and that the blaspheming sons of irreligion, in whose train are the devouring sword, and deadly discord, and damning hatred, have yet been able to rend in our glorious land no fold of that sacred banner of the cross, unfurled for the healing of the nations. Far, far be that mournful hour from us, when untaught by those phantom-like events at which human nature shudders, and the smoke of whose blackness half a century hath scarce dispersed from that land where so late the Church was ejected, and the cross was spurned, and CHRIST was scorned, we shall be willing, for any fancied boon, to sacrifice the liberty wherewith CHRIST hath made us free. And I call upon you, as not unworthy the occasion or the day, to rejoice, as above all motives for our joy, that throughout our land the walls of GOD'S sacred temples still echo to his sacred name, that the return of his holy day still witnesses the willing feet to tread his holy courts, that there are still those who deem their father's piety their richest legacy, training their own children in the nurture of the LORD, and that there are still minds that think, and hands that work, and hearts that burn for his holy cause. The past then hath told its tale; and why not believe it, as affording a pregnant promise for the future? For, as affording us that promise, is it not enough that the first and fairest among those who adorn the historic page of the American nation are scarce less known in the annals of the American Church? Is it not enough, that of those great names which must swell the roll of fame so long as the memory of the illustrious deeds done in behalf of our national independence shall last, no small, nay, the larger portion of them have lived in the bosom, and died with the last offices of our faith. Is it not enough, that he of matchless merit toward our common country, who fills that singular and solitary niche in the records of political grandeur, was, during all his life, a fellow-worshipper among the faithful; and as his best preparative for the stroke of death, devoutly commemorated his Saviour's passion and atonement in the sacrifice which is wont to be offered on our altars?

If then I were to appear as an advocate for that holy and catholic body, in whose service we are met together this day, I might securely rest her claims to honor on the adaptation she hath shown to the genius of every people among whom her banner hath appeared—on the evidence which GOD hath given, that in her is involved the power and prosperity of every land. But Christian is her name, and catholic her surname; and waiving the plea which she might thus present to the feelings of the patriot, there is a broader base on which she stands—the universal needs, the universal wants of man.

For wherever the foot of man has trod, there is sin, and there is misery. Against these, and these alone, she brings her forces to the field. Against these, and these alone, she wars; the key-stone of that fortress which in her struggle she would rear—the sole weapon of her warfare—love, love divine. By this, and this alone she would win admission to the hearts of men. She is no cause of their undone estate. She finds them lost and bears the delegated message to seek and bring them back again. That message, O friends and fellow-citizens! yes, also fellow-citizens with the saints, and the household of GOD,—that message, how big with redeeming promises, and hopes unutterable and full of glory! As you have minds to comprehend and hearts to feel, how vast the scope, how illimitable the field in which their powers may expatiate and overflow! "For GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the abundance of his multitudinous mercies, the Only-begotten leaves the bosom of the Father. To effect the remedial process of JEHOVAH, for the restoration of a part of his creation sunk in sin, the Word is made flesh, the Eternal becomes incarnate. The kiss which justice gives to mercy, an Almighty victim, the cross, the grave, the victory, the sinner's doom reversed, the sovereignty of sin annihilated, death's shattered sceptre, the soul new-born to righteousness, the evidence of GOD'S love shed abroad in the human heart by the gift of the HOLY GHOST, the golden gates of heaven spread open, and restoration to immortal life, and streams of ever new delight from GOD'S right hand, and bliss as yet untold by mortal tongue, unheard by mortal ear, all, all, in attestation, his *guilt* abhorred, how *man* is loved in heaven—these, these, are the basis of that Gospel, which bringing conviction to the doubt-torn mind, and rest to the wearied heart, and consolation to the dying soul, the Church is commissioned to proclaim. These are our corner-stone, and these are the doctrines which alone can bless and restore again to happiness a fallen and sin-blasted world.

So thought, my pious brethren, your pious forefathers. So spake they in times gone by, when the oldest of those who hear me were yet unborn. More than a hundred years ago, though not within the memory of man, recorded on the page of history, the earliest tenants of this fair and fertile soil, deplore their spiritual need, and send the voice of supplication across the wide waves of the Atlantic.

In that petition the goodly monument of their piety, their prudence, and their zeal, addressed to the Society for Propagating the Gospel in Foreign Parts, and penned in the year of human salvation one thousand seven hundred and twenty-one, "the goodness of GOD," they plead, "has sent us, very venerable gentlemen, a moderate support for our bodies. May his HOLY SPIRIT influence you to provide us with spiritual food for our souls! In this case our indigence is excessive, and our destitution extreme. With no one to dispense the august ordinances of religion, the name of it is almost lost, and its energy over men's lives is fast expiring. But how shall we know having never learned, and how shall we learn without a teacher, and to whom can we apply if not to that venerable corporation, whose zeal for the propagation of the Gospel of JESUS CHRIST has preserved so many in these colonies from irreligion, profaneness, and infidelity? We beseech you, therefore, in the name of our common LORD and Master and gracious Redeemer, and for the Gospel's sake, just ready to perish among us, to make us partakers of that bounty, and according to the motto engraven on your seal, *Transeuntes adjuvate nos.* We implore you to send us some reverend clergyman, according to your wisdom, who may inform our judgments and preach to us the truths of the everlasting Gospel, and recover us all, aged and young, out of the miserable corruption consequent to a gross spiritual ignorance. To whomsoever you shall send we promise all encouragement according to our abilities, and all due respect to his office, instructions, and person. The LORD in mercy look upon us, and excite you, according to your wonted piety, to have a compassionate regard of our case; and we pray the great GOD to prosper all your pious undertakings to promote his glory and the good of his Church, especially in this destitute place of the pilgrimage of your most dutiful servants."

When such was the mournful plea, the Church instead of bread gave not a stone. She sent forth the men, and with them sent the means. And such was the beginning and origin of the Church, the parish, and in one thousand seven hundred and twenty-eight, of the edifice of St. John's.

The Church then, brethren, is no intruder on these shores. She came invited by your fathers. Others may since have entered on her labors; but the work which was given her to do was not left unaccomplished. She brought back religion, which, if the testimony of your ancestors be true, was well-nigh banished from the land. In the progress of time she may, like the blessed Master, have suffered wrong where she committed none. Her principles misunderstood, her name dishonored, the foot of pride may have advanced to hurt her, the hand of the ungodly to cast her down; and she may sometimes have felt a foe where she might have looked to find a friend. But no weapon that is formed against her ever can, as it never has been known to prosper. Till her work of redemption be done, the promise of her King,—sin and the grave's great conqueror,—remaineth faithful and true. The perpetual hills must bow, and the tide of time be swallowed up in the abyss of eternity, ere cease the spirit and the power of the pledge from the great Shepherd and Bishop of our souls, to be with her always, even to the end of the world. Take courage then, ye soldiers of the Church and of the Cross, in hopes that are of no baseless fabric. The Church may suffer, but she cannot die. Nay, is it not within the memory of you all, that not twenty years ago, yon edifice was tenantless save by the birds of the air, and the cattle that grazed upon your plains. The transaction of to-day is warrant, that when the Church casts her bread upon the waters it will return, though after many and weary days. The transaction of to-day is warrant, that though hers is no proselyting spirit, though she seeks not to dragoon men to her cause, they may build sure, who yet build slow; for truth is the daughter of time.

It was the pious resolution of GOD'S own hearted servant, "I will not dwell in a house of cedars while the ark of the covenant of the LORD remaineth under curtains;" and in all sacred story there is no stronger plea sent up to heaven than his who could say, "Remember me, O my GOD, concerning this, and wipe not out my good deed that I have done for the house of my GOD, and for the offices thereof." Occupants of the soil, descendants of the men of like spirit with these saints of old! from the buried ashes of your sires, methinks I hear a voice in approbation upon the work that is done to-day. To-day we lay the foundation of that work which all ages have pronounced as grateful in the eye of Heaven; we dedicate the stone from whence shall ascend the spire, which pointing to the skies, attests that amid the abodes of men there is a temple to the living and only GOD. I invoke upon it the blessing of that GOD, the triune JEHOVAH. I ask for you, who have entered on this pious work—people of my charge, fold of my trust, flock of my heart—I ask for you the benediction which from heaven alone is poured down on man. And may you, when even this material fabric, which your Christian liberality and zeal are about to rear, has crumbled beneath the tooth and power of time, and when generations, to rise up and call you blessed, in succession have passed away—may you, translated to that temple not made with hands, there shine, as precious and living stones, shedding a lustre far into the bosom of eternity, and with your rest on him to whom—the cross his symbol, JESUS his adored name—we dedicate this marble, on Him,—our corner-stone! And other foundation let no man lay!

COMMUNICATIONS.

For the Churchman.

CANON I. OF 1835—SECTION 2.

NO. IV.

IF the canon under consideration had, in terms, required the bishops to assemble in order to make the election, no one would doubt that they must assemble, or their act be void. If, the canon being silent as to the mode, the law, from the nature of the act to be performed, imposes on them the obligation to assemble, it is, in effect, precisely the same thing as if the canon had in terms required it. If principles of law can be established by the opinions of judges and the decisions of courts, the cases cited in my last number do establish a principle which requires the bishops to meet together in order to make an election under the canon before us, and which declares void their act, if they do not meet together. And this is not a doubtful or litigated principle; there are no contrary *dicta* of judges, no opposing decisions. It is a settled principle, unquestioned and unquestionable; not applicable to some cases only, but to all. I think I hazard but little in asserting that if the real question be submitted to any number of lawyers in any or every part of the United States, and they examine it before giving their opinion, they will all unite in sentiment. Men not of the legal profession sometimes misconceive the question of law pertinent to a case; and are sometimes led into error by propounding to lawyers questions upon which the case does not turn, though themselves suppose it does. Thus in the matter before us, the opinion of an eminent jurist, well acquainted with both ecclesiastical and municipal law, has been cited in opposition to the position here contended for, and some have been influenced by it, and have adopted the opposite doctrine, because they supposed him to have given such an opinion: when in fact the opinion he did give was an answer to a question not bearing, as I conceive, upon the controversy; an opinion in which I entirely concur; and which was expressed in number two of these essays.

The remark above made is applicable to an essay under the signature of Θεραπων in the Protestant Episcopalian for May, and copied into the Churchman of the 7th May. The writer proposes and examines, with ability, the question, "Are the bishops of our Church a *body* when the General Convention is not in session?" He does not define with precision the sense in which he uses the term "*body;*" (though it has more than one which might be here applied;) but from his argument I understand him to mean, Do they at any other time act in a corporate or *quasi* corporate capacity? or, in plainer words, Are they *technically* the *House* of Bishops? Having satisfactorily established the negative of this question, the argument assumes that it has thereby established the negative of the question we have been discussing, viz. whether the bishops must meet together to make the election under the canon we are considering. This appears to me to be purely an assumption, and founded upon what the schools call *ignoratio elenchi.* The action of the bishops as *the House* of bishops may be more restricted than even Θεραπων contends for, and yet it will not follow that they must not convene to execute this canon. It ought to be first shown that the bishops cannot convene for the purpose of this canon without becoming *the House* of Bishops. In fact this question has no bearing on the case. Suppose the canon had said in terms, they should meet to make the election—certainly they must have met. Then they would have formed *the house,* or they would not. If not, then they can meet and elect without being *the house:* if they would, then Θεραπων's argument is overthrown. In either case they would have made the election in conformity with the canon, and the election would be equally good, whether they were *the house* or not. So, if the law, as the canon now is, by implication, requires them to meet, precisely the same result takes place. I never supposed, even before reading Θεραπων's argument, that if the bishops met to make the election, they lost their individuality, and became the House of Bishops. They would be the individual bishops meeting to perform an act—to unite in an act, a combined or joint act—but still individuals. Individuals can do a joint act: indeed they must continue individuals, or the act is not joint. In all the cases cited in my last number, the persons doing the acts which required them to meet, did them as individuals, and not as a "*body.*" Θεραπων, therefore, in establishing that the bishops do not constitute a "*body,*" except when the Convention meets, does not touch the question whether they must assemble to make the election under the canon now in discussion.

Proceeding to consider this canon specially, he argues, that if in executing it the bishops must assemble in one meeting, the standing committee must do so too. This by no means follows. If the act to be done by the bishops be the same as that to be done by the standing committees, and the same mode of doing it be prescribed to both, it does follow. If the acts be different, and there be not prescribed the same mode, it does not follow. Now here the acts are different, and the same mode of acting is not prescribed. 1. As to the bishops: they have to make an election; to do an act, a combined or joint act; and the canon is silent as to the mode of their doing it. 2. As to the standing committees: they have no act to do; they do not elect, or participate in the election; that is done by the bishops alone; they merely *consent* to the consecration—not to do the act themselves, but to consent to its being done by others; and each standing committee is to consent for itself, separately and in its own diocese; for independently of the nature of the body, and its constitution, which seem naturally to require separate action, the canon itself says in terms, "If a majority of the standing committees of the churches *in the different dioceses* shall consent," &c., and again, "The evidence of the consent of the *different* standing committees shall be," &c. It is then "the *different* standing committees," and "the standing committees in the *different* dioceses," that are to consent. Now what is the meaning of "*different*" as here used? Johnson defines it, "*distinct,*" and this again, "*different, separate, being apart, not conjunct.*" But further, the different standing committees are to evidence their consent in the mode prescribed by canon 5 of 1832. That canon uses the same terms, the "*different* standing committees," and "the standing committees in the *different* States;" and it enacts that "the evidence of the consent of the *different* standing committees shall be in the form prescribed for the house of clerical and lay deputies," &c., that is, by the members signing a testimonial in a prescribed form, which is to be *forwarded* to the presiding bishop. The canon then does designate in what manner the standing committees are to act; and they are not to assemble in one meeting, but to act as different bodies, each doing a separate act. In regard to the bishops, the phraseology of the canon is entirely different; and in legal reasoning, a change of expression respecting different acts, or actors, generally imports a difference of intention respecting them. This, then, is the difference under this canon between the bishops and the standing committees: the bishops are to do an act, a combined or joint act; the committees are not to do really any act, but merely to *consent* to others doing one, which *consent* is the separate operation of each; and it is expressly declared that such consent is to be given by the *different*—that is, the "*distinct, separate, being apart, not conjunct*"—committees; while nothing is said as to how or where the bishops are to act, but that is left to the implication of law, which says, that in doing such an act as this, the persons doing it must meet. The conclusion, therefore, of Θεραπων, that if the bishops are bound to assemble in one meeting, the standing committees are bound to do the same, is rather illogical. An equally illogical conclusion is found in his reasoning upon the second canon of 1835, providing for the appointment of a bishop for a foreign mission during the recess. He states correctly, that under this canon the standing committees are to act in their separate bodies in their respective dioceses. With equal correctness he states, that the *station* which the Board of Missions contemplates "is to be proposed to the *several* bishops." He then proceeds, "In their *severalty* they adopt or reject it: *of course* they are '*severally*' requested to 'select a suitable person,' and '*severally*' they select him." This "*of course*" is a species of logic new to me. Because one subject is proposed to them *severally,* the action upon which is in its nature several, and must of course be several, because so proposed, that *therefore* another act of an entirely different nature, which need not be made to them at all, but which, if made, is to be made at an entirely different and subsequent time, and their action upon which has no connection with their action on the other, and is of an entirely different nature from that other, is "*of course*" made to them "*in their severalty,*" and by them so acted upon, is rather a hasty conclusion. To give color for inferring one from the other, the two propositions should be submitted to them at the same time, and acted upon by them at the same time. The bishops do not "adopt or reject" the station as Θεραπων supposes, but merely approve the proposal of the Board of Missions, after which that board adopts it: and after this, that board "*may* request the *bishops of this Church*" (not the *several* bishops, as before) "to select a suitable person," &c., "and upon the selection of a suitable person, by a majority of *the bishops of this Church,*" &c., the most that he ought to ask from this canon is the admission that the question of the convening of the bishops is left open by it, as in the other canon. But this cannot be conceded to him, for it is an authority against him. It shows that the framers of the canon knew the distinction between the acting of the bishops severally and collectively. The approval, which is a several operation, and which each must do for himself, is to be given by the "*several*" bishops. The selection, which is a joint act, is to be made by "*the bishops of this Church;*" the word "*several*" being here dropped. The legal inference usually is, that on a change of expression there is a change of meaning, which in this case is strengthened by the consideration that the one act is in its nature several, the other combined. At all events, this canon does not help the opposite argument.

Neither is it aided by the provision in the fifth canon of 1832, requiring the "*consent*" of a majority of the bishops to the consecration of a bishop elected by a diocese during the recess of the Convention. It seems generally admitted that they need not meet to give that consent, and therefore Θεραπων infers they need not meet to elect a bishop. That consequence by no means follows. It is when a number of individuals have *to do an act,* to execute some trust or commission, that the law requires them to meet. But in merely consenting, the bishops do no act; they merely allow that others may do one. They do not elect the bishop; that is done by the Convention of the proper diocese. They merely *consent* to his consecration—not the doing of an act, but an operation of the will, and which each must do for himself. And this is also a settled point in the law; for it has been decided that where several individuals are to *consent* to an act done by others, they need not meet to consent. Thus the statute 43 Eliz. ch. 2, requires the *consent* of two justices to a poor rate assessed by the churchwardens and overseers; to give which consent, it has been decided they need not meet together, but may give it separately; while to do acts themselves, directed by the same statute, requiring deliberation, such as the appointing of overseers, the binding of apprentices, &c., they must meet. The thirty-second and forty-fifth canons have also been brought into view, but they do not aid the argument. Canon 32 is respecting episcopal resignations. Certain documents are to be *transmitted* to *every* bishop, which shows that their action is to be several: and they are to *consent;* to do which, it is shown above, they need not meet: and they have six months within which to *notify* the senior bishop of that consent; and, as Θεραπων himself says, it may be done by "one at one time, and another at another, within that period," so that "the whole language presumes the bishops to be in their respective dioceses." Because they do not meet under this canon, it by no means follows that they must not under the first of 1835.

The writer himself shows that canon 45 has no bearing on the subject favorable to him. For he says, "The phrase '*in writing*' refers unquestionably to correspondence by letters;" of course the bishops were not to meet. But does it not bear strongly against that writer? It shows that when it was intended the action of the bishops should be by correspondence, the Convention knew how to say so, and do expressly say so.

It appears to me, then, that Θεραπων's argument, able as it may be for other purposes, has no bearing on the question arising on canon I of 1835.

JURIDICUS.

P. S. Since writing the foregoing, I have read in "the Churchman" of the 21st the remarks of *Justificus* in reply to my No. III. Admitting that the principle of law for which I contended, did require "ALL the bishops, old and young, infirm and active, near and distant, to assemble," if that principle be a sound one, the conclusion might be that the canon was an unwise one, but could not alter its legal operation. But Justificus commits two errors of fact. 1st. My *argument* had nothing to do with how many had to meet: it was confined to whether a meeting must take place; one of the authorities cited said, "All intrusted must be assembled." But, 2d. The canon does not require *the bishops,* nor all the bishops, but only "a majority of the bishops," to select. A majority is, therefore, sufficient to meet. As to the declaration that the Convention would not have passed the canon, had they supposed this to be its construction, how does he know that? If he were a member of the Convention, he may speak for one, and even that is doubtful; for I venture to assert that the mode of executing it entered into the consideration of but few, if any. But to construe a canon from what the members of the Convention themselves would individually say, was (or would have been, if the point had been presented to their minds,) impracticable and most dangerous. From what others venture to say was, or would have been, is absurd. If the canon declare the mode, it must decide for itself; if it do not, the law must imply it.

For the Churchman.

MR. EDITOR,—As my friend "Zeta" has sent you a parting note on the subject of "Onderdonk on Regeneration," it may be proper for me to do the same.

He thinks the Essay, "*as a whole,* does not reach the demands of the real question at issue," viz. "What constitutes the entrance into the (moral) new life of the Gospel?" Surely "Zeta" must see that this is a complex question—moral new life—the moral new life of the Gospel—entrance into it. Moral new life is the same in kind, but liable to differ in degrees, whether in or out of the Gospel; it is denominated moral regeneration by Bishop Henry Onderdonk, in all its stages; and of course the entrance into it is moral regeneration. If "the moral new life of the Gospel" means only this, the question is answered by the Essay. But if the word "gospel" means gospel-covenant, then baptism is necessary besides the moral change; and the moment both exist is the moment of "entrance;" so the Essay argues. And the question of "Zeta" is answered under either construction. Nay, if "Zeta" means more than he says—what constitutes the entrance into the state of justification or pardon?—then, also, the Essay has spoken to the point. Baptismal regeneration is the "title" to pardon;" and the title is so far and progressively "made good" when the moral change commences, and as it proceeds. Moral regeneration without baptism is not justification or pardon; nor is baptism without moral regeneration, actual justification or pardon, but the two united. And, both in this view, and as asserting explicitly baptismal regeneration, "Zeta" is as much mistaken as man can be, in ranking Bishop Henry Onderdonk with "that class of divines" who deny this doctrine of regeneration and justification.

In "Zeta's opinion, the baptismal regeneration of the Essay will never be denied hereafter, because it has never been denied heretofore. His observation differs from mine. It is true that some standards and standard writers have so spoken on this subject as to avoid denying it, and even to seem to assert it; but they have not been so understood by thousands of their followers, whether teachers or taught. What is more common than to hear scouted the whole doctrine of a baptismal regeneration? What more common than the notion that baptism does not create the covenant, but only seals it as created, or to be created, by the change of heart? What more common, than the denial that baptism does nothing toward the covenant, and is a mere form of divine authority? I think, therefore, that if baptismal regeneration will not be denied hereafter, the reason is *not* that it has never been denied hitherto, but rather because the Essay has settled the matter.

One point more. I cautioned our candidates against the notion of baptismal regeneration being moral grace, as a "beguilement of their understandings," and as likely to be found practically untenable when they become pastors. "Zeta" answers by taking the case of "persons educated in the soundest scriptural doctrine, but without pious affections to any considerable extent"—he means baptized persons—and these, he argues, when they are subsequently renewed, "weakly reject" the doctrine that baptismal regeneration is the same as the moral—and hence, what is charged on this "system of faith" should rather be charged on "corruption of the heart." Doubtless, if this were the only case, "Zeta" would have somewhat of argument in his favor; but how does he meet the other case, that of persons long pious coming to baptism? Can a person who has for years done the works of the new life, believe that on his subsequent baptism he "enters" on the new life? Why yes, he *may*, if he *will* so "beguile his understanding." But is it rational so to believe? Is it scriptural, keeping the case of Cornelius in view? And if "Zeta's" doctrine fails in this latter case, it can scarcely be true in the former. What, indeed, is the real argument in that former case? Simply this; a man is baptized first, and becomes pious afterward, *ergo*, the germ of his piety was given in baptism. Extend this argument: a man is confirmed first, and becomes pious afterward—or communes first, and becomes pious afterward—*ergo*, the germ of his piety was given in confirmation, or the eucharist. Or, a man says his catechism first, or prays first, or reads the Bible first, or is afflicted first, and becomes pious afterward; *ergo*, the germ of his piety was given in one or other of these means of grace. I assert that all these propositions are as reasonable, and as scriptural too, as that concerning baptism. Nor do I hesitate to conclude with the further position, that both reason and scripture are contradicted by the notion, that baptism "contains" or confers the first principle, the first element, the first grant, of morally regenerating influence, whether called Gospel influence, or not.

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*St. John's Church, in the town and county of Salem, and Diocese of New-Jersey, was erected in 1728. It was extensively repaired in 1813. In 1835, the building being too small for the congregation, and in other respects inconvenient, the vestry determined to erect a larger and more commodious edifice on the site of the ancient house. The corner-stone of the new church was laid on Tuesday, April 26, 1836, with the usual solemnities, by the Right Rev. George Washington Doane, D. D., Bishop of the Diocese; the Rev. Mr. Mason, the Rector, the Rev. Dr. Abercrombie, and the Rev. Mr. M'Coskry, of the Diocese of Pennsylvania, and the Rev. Mr. Woart being present and assisting.

DISCUSSION.

THE CHURCHMAN.

SATURDAY, JUNE 4, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

AGREEMENT OF THE REFORMERS AND THE REFORMED CHURCHES ON THE CONTINENT WITH THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

NO. I. INTRODUCTION.

THE Protestant Episcopal Church is chiefly distinguished from the Presbyterian and Congregational Churches by an episcopal regimen, a liturgical form of worship, confirmation, the observance of stated days, the use of clerical robes, and sundry rites and usages of minor consequence, though of an interesting character. The time is not far removed when the use of organs and other instruments of music might have been added to the list of differences, but of late Presbyterians and Congregationalists have in many places evinced a disposition to avail themselves of the aid of instrumental music in the conduct of public devotion, and thus in one respect at least, we are gratified with the sight of an increasing conformity. We find it to be a general impression that in all these distinctive differences, Presbyterians and Congregationalists are supported by the example of the Reformed Churches on the continent, and by the judgment of the primitive Reformers and their eminent successors. It is this error which, in a few short articles, we shall endeavor to remove. We propose to show that all the Reformed Churches of Europe, including the Churches of France, Germany, Geneva, Denmark, Poland, Hungary, Transylvania, &c., agree with the Protestant Episcopal Church in all the peculiarities which we have mentioned, and are opposed to the Presbyterian and Congregational modes of worship and discipline; that Calvin, Bucer, Peter Martyr, Bullinger, Zanchius, Beza, Rivetus, Du Moulin, Daillé and other distinguished ornaments of the continental Churches approved of episcopacy, the liturgy, confirmation, clerical robes, and most even of the minor rites and usages which distinguish the Protestant Episcopal Church; and have left no equivocal censures of the innovations which at a subsequent period were introduced by the Presbyterians and Congregationalists on the established order of the universal Church. The erroneous impression to the contrary, generally prevalent in our country, has been more than once ably combated, though, owing, as is believed, to the greater numerical strength of the Presbyterians and Congregationalists, it still holds its ground, and renders occasionally necessary the readministering of its antidote. The subject has been by none more learnedly explored than by Durel, an eminent divine of the French Church, who lived about the middle of the seventeenth century, whose learned work will be our guide in the brief view we propose to offer, and will furnish most of the resources which we shall use. We think we shall be able to show that if the illustrious Reformers of Europe were now alive and in the United States, they would give a decided preference to the Protestant Episcopal Church over any other form of Christianity in our country; and that in the most important of those cases in which there was a departure from such usages as we have retained, they acted on the plea of necessity, and in opposition to that which their wishes suggested and their judgment approved.

Some readers who have been accustomed to identify the names of Calvin and his coadjutors with the genius and essence of Presbyterianism, will probably think that we have taken a startling position, and one which we shall find it difficult to maintain. If so, we entreat them in the outset to disabuse their minds of a popular error, and fasten in their memory one important distinction:—The Presbyterian and Congregationalist Churches of this country have derived their principles of discipline and their modes of worship from the English Dissenters. The Church of England, partly from the clogs thrown around it as a national establishment, and partly from the possession of a genuine episcopacy (by which we mean an episcopacy derived by uninterrupted succession from the Apostles in contra-distinction to a mere episcopal regimen) was cut off from communion with the Reformed Churches on the Continent. This unhappy state of things favored an impression which the English Dissenters were most anxious to cherish, that *their* cause and that of the Reformed Churches on the continent were identically the same. The Dissenters were thus led continually to appeal to the authority of the continental Reformers, as if the alterations which they themselves demanded in the Established Church, were such as their brethren on the continent would approve. Impelled by the acrimonious spirit which the mixture of political feuds with religious controversies never fails to engender, many of them pushed this argument beyond the bounds of truth and reason, and pursued it with such confidence and pertinacity, as finally to deceive themselves into the belief of assertions which were palpably at issue with facts. The views of the English Dissenters have naturally been transmitted to their descendants in this country, and hence it has happened that the authority of the greatest names among the Reformed Churches has been arrayed in the public mind on the side of Presbyterians and Congregationalists, and in opposition to Episcopalians. Another cause has operated to favor this delusion; we mean the ascendency of Arminian tenets in the Church of England; the opposition of the continental Reformers to the *doctrines* of the *dominant party* in the Church being admitted, was easily extended in the minds of the English Dissenters and those whom they have influenced, to an opposition to the discipline and worship of the Church itself. At the present day the minds of men are apparently approximating a common ground in matters of doctrine, a growing disposition showing itself to abandon theories, as practical rules, and rest in the ultimate truths of Scripture. Calvinistic and Arminian prejudices, therefore, may as well be dismissed, and not suffered to blind us to the opinions which the early Reformers held on subjects of discipline, worship, and usages, which are not necessarily connected with doctrinal differences. Now the distinction which we wish the reader to fix in his mind, is between the *Reformers of the continent* and the *Dissenters from the Church of England.* In common opinion, they are apt to be confounded; but they had, in truth, few points of resemblance, and many of differences. The English Dissenters sprung up more than a hundred years after the Reformation, and their religion was embittered with the spirit of political animosity. *They did* oppose episcopacy, liturgy, and other peculiarities of our Church; our object is to show that the continental Reformers were not hostile but favorable to such institutions and usages as the English Dissenters endeavored to abolish, and their descendants continue to oppose

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"V.," ON THE MICHIGAN QUESTION.—Finding the manuscript of "V." (in our last) not easily legible, and having entire confidence in the writer as an old and highly valued correspondent, we were quite willing to follow his own hint that the compositor could read his article if we could not, and accordingly sent it immediately to the printer, reserving to ourselves the enviable pleasure of reading our friend's lucubrations in fair Roman characters, instead of guessing out their meaning from a written array of acute and obtuse angles. This pleasure, however—for such it certainly was—was somewhat qualified by finding ourselves arraigned by implication on one or two counts, to which we are by no means disposed to plead guilty. That the reader may the better understand us, we reprint a short extract:

> "In neither case are they [the Standing Committee] answerable or amenable to the reading or the writing public—or rather I would say, to that nameless, headless, irresponsible tribunal, which in the present day, under the name of PUBLIC OPINION, threatens to swallow up or break down all that the wisdom of our forefathers has contrived in the constitution of either Church or State as checks against its vagrant unauthorized influence. Let me recommend even you, Mr. Editor, to look at this matter more seriously in this point of view. Is there any tyranny, I would ask you, of which in the present day we stand in such danger as of the popular press? You may say it represents the public mind; I answer, it does not represent it until it has formed it; and there lies the danger: for the question is, Who are the nameless writers, who, with their ready pens, fills its columns, and thus work up and mould the public mind?" &c.

Here "V." seems to take it for granted that we agree in the censures which have been passed on the Standing Committee. How does he know this? Certainly from nothing that has appeared from *our* pen, for we have made up our mind from the first, to express no opinion on any part of the Michigan business; and if we have deviated from the resolution, we must have written in our sleep. Does he *infer* it from our insertion of some articles which have blamed the Standing Committee? If so, we beg to assure him, that, however, we may respect our correspondents, we have no idea of merging our identity in theirs "V." has no more right to put to our account the sins, whether real or supposed, of "Querist" and "Candor," than "Querist" has to infer our acquiescence with "V." and "Caution." Does he *infer* it from our stating in a brief editorial paragraph, without a word of comment, the opinions of the Christian Witness, the Episcopal Recorder, and the Catholic Telegraph? If so, we beg to say, that he might have made three other inferences equally logical: 1. That we gave the opinions of these journals simply to apprize our readers of what was said on the subject by those at a distance: 2. That we gave them to call attention, not to their force and excellence, but to their weakness and absurdity: and 3. That we gave the charges for the purpose of enabling "V.," or some one else who might choose to write on the subject—as we did not—an opportunity of repelling them. Now of these inferences, "V." is, of course, at liberty to take his choice: only let him not adopt what some who think disparagingly of the sex, have termed a woman's reasoning, and mistake *inferences* for *facts*; nor hold us responsible for *his constructions* instead of *our own expressions*. We do not say that he *has* done so, but leave the reader to judge.

One would think from "V.'s" emphatic admonition to our humble selves, that he regards us as *particeps criminis* in the tyranny of the public press. This, we hope, he did not mean. But he also takes for granted our acquiescence in an opinion from which we are rather inclined to dissent, *viz.* that the press represents public opinion, and that *it* forms public opinion. Now what forms public opinion, is a question which we have never yet been able satisfactorily to solve; but we have long thought that the public press does little toward representing public opinion, and vastly less toward forming it, and have been surprised to find so acute an observer as "V," coinciding in the common view. How can the press be said to *form* public opinion, when, with "perhaps" here and there an exception, there is not a strictly independent paper in the country? All public journals show more or less deference for, and most of them know no other course than that of a tame and subservient acquiescence in, the opinions of their readers. How can the press—we mean the daily or weekly press—be said to form public opinion, when its conformity to public opinion is the best security we have—poor enough, we grant—for its safety and purity? For papers which are dependent on subscription, we have some security in the good sense of the subscribers; while for such papers as the temperance and anti-slavery journals, which are independent of subscribers, and supported by the money of a few individuals, and are thus able with impunity to thrust their crudities on the community, we have no security. But even these may be said rather to disturb public passion than to form public opinion. Men read these ebullitions of the press for their amusement as they sometimes listen to a sermon for a trial of their patience: but for the most part they both read and listen with a tenacious adherence to opinions previously formed, and though there may be a temporary epidemic, or a few sporadic cases of longer standing, yet when the public come to express their opinion *in the constituted forms*, it is generally found that they have for the most part escaped the infection from the floating *miasma*, and that public opinion is as sound and healthy as ever. "V.," therefore, need not feel disquieted; let him brave the "tyranny"—whether it be real or a spectre of his own imagination—with becoming courage, and we venture to assure him that all the anonymous scribblers of all the religious papers in the Church will not prevent the next Diocesan Convention from re-electing the same Standing Committee, and "V." himself—if he be now a member—among the number.

ST. ANDREW'S CHURCH.—The reader that has not forgotten Mr. Wakelee, who undertook himself to build a church in Springville, Susquehannah county, Pennsylvania—cut down the timber and hauled it during the winter to the spot—sold the stock from his farm, and finally achieved his object, at an expense of about one thousand dollars,—will be pleased to hear that the church is at length complete. After it was finished, a debt remained of four hundred dollars, for which Mr. Wakelee's farm, his last remaining property, was pledged. We see by the Episcopal Recorder that the case has excited an interest in Philadelphia. The Rev. Dr. Tyng, coming to a knowledge of the circumstances, pledged himself for one hundred dollars toward relieving Mr. Wakelee of his embarrassments, relying on the liberality of his congregation, to whom, on Sunday morning last, he made a statement of Mr. Wakelee's sacrifices and efforts. The congregation immediately contributed the sum of two hundred dollars, which is sufficient to pay off the immediate demand on Mr. Wakelee. The Recorder adds, "Those who have witnessed the tears of unaffected thankfulness which this act of Christian kindness has drawn from him, will sympathize in the interest with which we regard it. There is still an opportunity of participating in the luxury of doing good on such an occasion, by contributing the small sum still due by Mr. Wakelee, which he must pay in the course of the summer."

RELICS.—At the late meeting of the American Tract Society, the chair occupied by the "Dairyman's Daughter" during her sickness,—its identity being testified by approved certificates,—was presented to the audience as an interesting "relic." "Truly," says the Catholic Herald, "the tract distributors are unconsciously falling into the practices of their Popish ancestors." "A fair hit this," says the Presbyterian, who gravely objects "to the public enactment of such a scene." A fair hit, we grant; but at whom? Why, at those who, like the Presbyterian, are frightened at a shadow; who find Popery in a cross and the Lord's prayer, and would fly out of heaven itself if a Papist had been there before them. Another scrap in the Presbyterian informs us that when Cobbett's effects were put up at auction, one of the last lots was a box containing "Tom Paine's bones;" which, as many will remember, Mr. Cobbett caused to be dug up, and carried with him to England when he last left this country, and which the auctioneer refused to sell. Now what a vile Papist was Cobbett thus to reverence the relics of a brother saint! What Popery in the auctioneer to suppose there could be any harm in selling them! But why not as well call the pope an infidel as Cobbett a Papist? Why should a regard for relics be thought to savor more of Popery than infidelity? Or, why should the Protestant Tract Society—provided, i. e. they are not all Puritans—for testifying their regard for "an interesting relic," be thought to be falling into Popish ways any more than Deistical ways? The fact is, that a regard for relics is neither Popish, infidel, nor Protestant; it is natural, and nature, like truth, "will out." The sentiment exists in every human bosom, and is cherished in every family among the descendants of Adam, the stiffest Presbyterians not excepted, who, despite of all their professions on this head, can never be thought to be wholly reformed from Popery while they testify so much respect for "relics" as to erect monumental tablets in their grave-yards. It is no Popery to have a regard for relics; it is no Popery to believe in the efficacy of relics in cherishing devout affections, and reviving the memory of departed piety. The Popery part of the business is to believe in the "lying legends" connected with them: to believe, for instance, that the cross on which the Saviour expired was dug out of the ground three hundred years after his death, and that the fragments of it, which were piously distributed, were the means of healing the sick, and raising the dead to life; to believe that the nails of the cross were worn in the bridle of Constantine's horse; or that the ashes of John the Baptist were brought from Jerusalem during the holy wars; or that the chair in which St. Peter sat is now to be found at Rome; or that the blood of one saint, or the bones of another, whether treasured by the cardinals at Rome, or hawked about the country by monks and friars, are the means of working miracles for the conviction of the unbelieving, and the confirmation of the faithful. This is the Popery of relics; and as soon as we hear that the said chair of the "Dairyman's Daughter" has been the means of working pretended miracles in the cure of a few bed ridden hypochondriacs, we shall think that the tract distributors are "falling *into* the practices of their *Popish* ancestors;" till then, we merely opine that they are falling *out* of the practices of their *Puritan* ancestors.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.—From the third annual report it appears that the Society, during the past year, has supported four missionaries, and two beneficiaries, who contemplate a full course of collegiate and theological studies, and has otherwise extended aid to the cause by means of the Domestic and Foreign Missionary Society. The report says of its

MISSION IN TENNESSEE.

"One of the remote spiritual pastors supported by our Society, is in the Diocese of Tennessee; and we have heard with satisfaction of his ministerial labors, and of the very cheering prospects of the Church, in that rapidly growing section of the Union. The Rt. Rev. Bishop Otey, having dissolved his connection with the church of which he was the rector, and looking for his support from a general assessment on his parishes,—with apostolic zeal and diligence, now occupies the place of "chief missionary" in the field of episcopal duty assigned to him. His earnest call is for faithful and devoted clergymen; and, by means of a local seminary, it is proposed to meet this call, and to supply the Church's great and urgent need. By its geographical position, its natural resources, and its active, thriving population, Tennessee is no doubt destined soon to rise to great importance as a branch of our political confederacy; and we devoutly trust, that we may see at least a great part of the future millions of its population enjoying plentifully the sound faith, primitive discipline, and pure worship of our apostolic Church, in place of the extravagant and unholy deformities of false doctrine, heresy, and schism."

The Society has not forgotten the pledge which our Church has virtually made to the aborigines of our country, and gives the following intelligence in regard to the

ONEIDA-INDIAN MISSION.

"Through the zeal of that venerable MOTHER OF MISSIONS in our new world, the Society in England for Propagating the Gospel in Foreign Parts, the Oneidas, for a century past, have had a translation of the Book of Common Prayer, with select portions of Scripture from the gospels and the historical books, in the Mohawk tongue, which is the common language of the Oneidas and of the rest of the Six Nations. Many of them are baptized, and well instructed in the plan of mercy through a Saviour's blood shedding; and not a few, transformed by the renewing of their minds, are meek and humble followers of JESUS. At the present time, this tribe of our aborigines have their settlement at Duck Creek, in Michigan Territory, west of Fox River, at the south-west extremity of Green Bay. Last spring, when we communicated to the Domestic and Foreign Missionary Society our intention to contribute to this interesting station, they cheerfully accepted our offer, but have been unable, till recently, to obtain a missionary's services, in fulfilment of the wish which we expressed. Arrangements are now made, however; our missionary, the Rev. Solomon Davis, is at his post; we have already paid his outfit and salary, amounting to $325; and before the date of our next anniversary we hope that many pleasing incidents will be communicated, which may serve to animate our zeal, and excite us to increased exertions in behalf of this peculiarly attractive field of missionary enterprise."

The Society proposes, with the most laudable spirit, to DOUBLE ITS PLEDGES, and become responsible for the support of two more beneficiaries, and two more missionaries, one to co-operate with the missionary bishop in Indiana or Missouri, and the other to be sent to Africa. The Society accordingly stands pledged, during the next year, for the sum of $2000, being an addition of $950 to the year previous.

BISHOP CHASE.—We have had the pleasure of an interview with Bishop Chase since his return from England, and are pleased to learn that he is in possession of funds, though not to the amount indicated on a former occasion, yet sufficient to enable him to purchase grounds, and proceed to the erection of a college. On the principle involved in a representative of the American Church applying for pecuniary aid in foreign countries, our opinion is wholly unchanged, and whenever occasion requires, we shall be ready to express it; but we hope this need not prevent us from rejoicing in that measure of prosperity with which the good providence of GOD has blessed the Bishop and his infant diocese, as it certainly shall not prevent us from rendering him all the aid in our power in the further prosecution of his important labors. The funds which the Bishop has raised, are contributed exclusively for a special object, and will not be available for supplying the immediate and general wants of the diocese. As Bishop of Illinois, therefore, he enters on his duties without any provision for the support of himself and family, and without means to defray the expenses of missionaries. We hope that the knowledge of what has been done for the Bishop abroad will not repress the sympathies or relax the efforts of his fellow Christians at home in behalf of himself and of his noble object, but that the additional assurance of success may rather operate as a stimulus to greater exertion. Illinois is a station of acknowledged importance, second certainly to none in the West: it is, moreover, in the broadest sense, a *missionary* field: how is the Bishop to be supported?

VIRGINIA CONVENTION.—An account of the meeting of this ecclesiastical body will be found in another column. The Southern Churchman contains also the addresses of Bishops Moore and Meade; both being concise and unostentatious statements of the discharge of the numerous and laborious duties of their sacred functions.

Bishop Moore makes the following appeal to the Convention in behalf of the Southern Churchman, to the ability and Christian spirit of which, as well as to its devoted attachment to the principles and institutions of the Church, it gives us great pleasure to bear our concurring testimony.

> "I cannot permit this opportunity to pass over without again commending to the attention of the clergy and members of our communion in Virginia, the religious paper published in Richmond, by the Rev. William F. Lee.
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> "While the members of other societies consider a weekly paper conducive to their advancement and information, I indulge a hope that the members of the Episcopal Church in Virginia will not permit the Southern Churchman to languish for the want of due encouragement. I take the liberty, therefore, of recommending to the Convention the propriety of considering what steps may be taken to extend its circulation; for, unless it should be better sustained, it must shortly be discontinued. If each clergyman would use his best efforts to obtain a few subscribers, the efforts made by Mr. Lee, with the ability he manifests as the editor of the work, would insure the paper success. It is a periodical, brethren, which would prove eminently useful in extending the interests of our communion, by exhibiting to the view of the people, the purity of our doctrines and worship; and by an exhibition also, of that charity, which distinguishes the Church at whose sacred altars we serve."

Bishop Meade concludes his long catalogue of faithful labors in terms which call for the sympathy of his brethren, and inspire them with respect for his spirit of primitive devotion to his office.

> "And now, my brethren, as to the services which are to be expected of me during the season upon which we have entered, and which I have sacredly consecrated to episcopal visitation, I am unable to say more, than that I am in the hands of GOD, to do with as he pleases. Perhaps if we are permitted to meet together again, I may have very little to tell you of episcopal duties performed during the present summer. There are claims of a private nature which may sometimes be permitted to take the place of more public duties. Such claims are now pressing heavily upon me, and I beg an interest in the prayers of all the brethren and friends here assembled, that I may be enabled now and always to do and suffer the will of GOD, in the spirit of our once suffering and now exalted Saviour."

FRIENDS' ASYLUM.—This institution, for the relief of persons deprived of their reason, is situated about six miles from Philadelphia, on a farm of sixty-two acres, about one fourth of which is woodland. The following extract from the last report is highly creditable to the good sense and Christian philanthropy of the Managers:

> "It has been found very difficult to adopt any uniform system of employment adapted to the different conditions of our patients; they are generally unwilling to engage in out-door labor, which is on all accounts the best. The Managers, however, under an entire conviction of the great benefits which result from constant exercise in the open air, endeavor to promote useful occupation among them. Such of the male patients who, from habit and health, are equal to the task, assist the farmer and gardener in their various occupations; the female patients are employed in sewing, knitting, quilting, and other branches of housewifery.
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> "To attract and fix the attention of all disinclined to useful occupation, considerable effort has been made: for this purpose, the introduction of animated objects being deemed beneficial, lambs, poultry, English rabbits, pigeons, &c., have been placed in the patients' yards with good effect; and for such as may be detained within doors by the weather or ill health, materials for drawing and writing, books, popular periodicals with engravings, and a variety of articles, have been provided calculated to interest and please them.
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> "A circular rail-way of about four hundred feet circumference, located on the lawn in front of the building, has been constructed, with a car for two persons, to be propelled by themselves, affording at once amusement and exercise to those engaged, and occupying the attention of other patients.
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> "Upon the morning and afternoon of each day when the weather is suitable, a carriage is in readiness to take those patients designated by the physicians through the pleasant rides of the vicinity.
>
> "With a view further to promote the comfort of the afflicted objects of their care, the Managers have directed the appointment of an officer of each sex, whose peculiar duty it shall be to strive usefully and agreeably to occupy the time and attention of the respective patients, in such manner as may be most conducive to the good of each individual—at the same time to seek and to cherish every returning ray of reason.
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> "On the evening of the first day of the week, the patients, both male and female, (with the exception of those precluded by ill health, or necessity of seclusion,) are collected together in their respective day-rooms, where a portion of the holy Scriptures is read to them. It is seldom that any interruptions take place; on the contrary, the silence and the quiet that reigns around is often remarkable."

The course of treatment is of the most soothing and gentle kind, and the best opportunities are afforded the physicians and governors for becoming acquainted with the peculiar character of each case. The number of cures effected during the past year has considerably exceeded that of any former period; a result which the Managers attribute to the additional facilities afforded for the employment, recreation, and amusement of patients.

MINERS.—Pottsville, Pa., and its immediate vicinity, is said to contain a population of more than ten thousand souls, a large proportion of whom are *miners*, connected by parentage with the Church of England. This class of people generally bring with them from the old country a respect for the ordinances and ministers of religion, which ought to be cherished and made the occasion of further instruction. Cut off as they are from the rest of society, they will more easily receive a common impress. They are now comparatively few, but are apparently destined to form a very numerous class of our population, the future character of which will depend in a great measure on the efforts which may now be made under GOD in their favor. We are led to make this remark from observing in the Episcopal Recorder that an address has been made to the Episcopalians of Pennsylvania, in behalf of the Episcopal Church in Pottsville.

DIOCESE OF PENNSYLVANIA.—We have received the Journal of the Convention, and shall give an abstract of it in our next.

WALK ABOUT ZION.—"Few are aware of the peculiar talent and real intellectual power requisite for the production of a pithy, tart, and agreeable paragraph." We beg to commend the above quotation, on which our eye has just chanced to rest, to the attention of two excellent friends who have sent us reviews of the "Walk about Zion." We have read their articles through, and though they would average two columns apiece, and make a respectable display of several pages in a monthly; we venture to say that they would not answer the end for which they are designed so well as a pithy paragraph. We feel compelled to decline them. Both writers have a high opinion of Mr. Clark's book, and we have a great regard for their opinion: they say that the book has done much good, and their station and experience as parish ministers well qualify them to judge. One thing is certain, the book is read, and this is better than ten newspaper columns in its favor. Another fact is equally certain, it gives mortal offence *out* of the Church, and this to some will be as good as a letter of recommendation from a bishop *in* the Church. The object of one of the reviews is to repel a virulent attack on the work, of three columns length, from the "Virginia Conference Sentinel," of which the following is a specimen:—

> "A piece of literary counterfeit; an attempt to palm upon the public an unsavory article in a gilded dish; an artifice to win the unwary by a specious pretence, and a pompous title; an ungenerous effort to gain a proselyte to an opinion by mystifying its principles and sublimating its effects," &c. "A peculiar book." "An attempt to convince the reader that he ought forthwith to forsake all others and attach himself to the Protestant Episcopal Church. This is the leading idea of the whole 351 pages. It is Episcopalian in its origin, tendency, and interests." "It savors too strongly of sectarianism. The fetid odor of proselytism rises like a pestilence from its pages," &c.

Verily, if obloquy in defence of truth is any test or indication of excellence, Mr. Clark may rival Bishop Hobart himself. Such rhodomontade neither needs nor deserves refutation. Its influence, as far as it has any, is in favor of the work and its author.

MILNER'S CHURCH HISTORY.—It gives us pleasure to state, that a new and excellent edition of this valuable work, has just been issued from the press of Messrs. Hogan & Thompson, of Philadelphia. Of the merits of the author as an historian in the higher sense of the term, and a theologian, we have nothing to say: it is sufficient to remark, that we know of no Church history, which, all things considered, is better calculated for popular and family reading, than Milner's. The author successfully avoids the errors of many of his predecessors, and gives us portraitures of Christian character, and descriptions of the fruits of Christian faith, contenting himself to assign a very subordinate notice to the dissensions of which Christianity was the innocent and unavoidable cause. His great fault is, that his own view of Christianity is narrow and exclusive; but against the influence of this error the reader can easily guard. We have no hesitation in expressing a great pleasure at the publication of the work, and heartily recommending it as worthy of a place in the library of every Christian family. It is printed on good paper, with a clear type, with double columns on a page, and comparatively with other editions which have been published in two volumes, is afforded at a cheap rate.

BOOKS FOR THE BLIND.—At a meeting lately held in this city to provide means for the instruction of the blind, it was resolved to raise ten thousand dollars for that purpose. The method of teaching by means of raised characters has been so much improved, that the bulk of the volumes has been much diminished, and the cost reduced to one-tenth of the original amount. At the meeting just mentioned, three of the pupils from the Institution for the Blind in Boston, were present, and read aloud to the audience, from books in raised letters, both English and French, translating the latter. They are taught to write as well as to read. The number of the blind in our country is computed at eight thousand, and though the art of instructing them is not so very modern as is thought, yet the institution is undoubtedly one of the most interesting charities of our country.

ANTHON'S SALLUST.—The Messrs. Harper have published a new edition of this valuable work, which, for typographical elegance and accuracy, may be advantageously compared with any cassical book inour country. The peculiar excellency of Dr. Anthon's edition, and the value of his learned and critical notes, are too highly and justly appreciated to need any commendation of ours. The present edition has many advantages over the preceding.

ADDRESS OF THE REV. HENRY M. MASON.—It gives us sincere pleasure to enrich our columns with so chaste a production as the address on our first page. Its literary finish and primitive catholic spirit, will secure for it the approbation of all readers of taste and piety.

Visit to Constantinople and Athens. By the Rev. WALTER COLTON, U. S. N., author of "Ship and Shore." New-York: Leavitt, Lord, & Co., 180 Broadway. Boston: Crocker & Brewster.

To any one that is disposed to while away a few hours in meditating on Eastern customs and character, this volume will afford an entertaining and instructive pastime. It is less faulty than the "Ship and Shore," and contains some striking passages.

The Hebrew Wife, or the Law of Marriage, examined in relation to the lawfulness of Polygamy, and to the extent of the Law of Incest. By S. E. DWIGHT. New York: Leavitt, Lord, & Co., 180 Broadway. Boston: Crocker & Brewster.

This work professes to be a critical investigation o those passages of Scripture which relate to the subjects of which it treats, and appears to be an able and learned treatise. The author comes to the conclusion that the Old Testament disallows polygamy; and he coincides in the view generally taken by divines that the marriage of a wife's sister is an act of incest.

Awful Disclosures, by Maria Monk, of the Hotel-Dieu Nunnery of Montreal, revised; with an Appendix, containing, Part 1. Reception of the first edition; Part 2. Sequel of her narrative; Part 3. Review of the case. Also, a supplement, giving more particulars of the nunnery and grounds. Illustrated by a plan of the nunnery, &c. New York: published for Maria Monk, by Hosington & Trow, 29 Ann street, and sold by Booksellers generally. 1836.

CRAWFORDVILLE, INDIANA.—A church has been lately organized in this place, with very encouraging prospects. The Rev. Melancthon Hoyt is authorized by the vestry to receive subscriptions in its behalf, and brings with him letters commendatory of the object, from Bishop Kemper and the Rev. Elihu Baldwin.

REV. E. G. GEAR.—The Ithaca Journal contains the correspondence between the Vestry of St. John's Church, Ithaca, and the Rector, on the occasion of his resignation and removal to the west, accompanied with an affectionate tribute to Mr. Gear, on the part of the editor. The following is the letter of the Vestry.

ITHACA, May 7th, 1836.

"REV. AND DEAR SIR,—The undersigned cannot withhold their expression of the deep regret with which they regard this dispensation of Divine Providence, in the dissolution of the social ties, and the more important severance of the spiritual bonds connecting a Pastor with his congregation, nor forbear to supply you with this testimonial of the high consideration in which they hold you as a *gentleman*, whose general intelligence and urbanity entitle you to respect; as an affectionate and sincere *friend*, whose lucid expositions of the oracles of truth, and whose fervent exhortations to piety, have, through the aid of the Divine Spirit, enlightened the understanding, reclaimed the will, and engaged the best affections in the cause of our common Master; and as a devoted *servant* to the Church, who has been "instant in season and out of season," in disseminating the great doctrines of the Christian religion; who has used all the allurements of fancy—all the cogency of argument, and all the force of truth to win souls to CHRIST, and bring them into his fold. Be assured you will be remembered by us with the warmest feelings of friendship; carry with you, on your journey to the "far west," and through life, our kindest wishes for your prosperity—our sincere prayers for your future usefulness: and may the advancement of the interests of the infant Church at the west, through your exertions, be commensurate with the sorrow felt at your departure.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, ditto, ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation, P. M.; Festival of St. Barnabas the Apostle, 11, Huntsville, 10, A. M.; New-Berlin, 5 P. M.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, ordination A. M., confirmation P. M.; Friday, 17, Rensselaerville, Albany Co., ordination A. M., confirmation P. M.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, A. M. do. institution, 4 P. M., M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy, 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Pen-Yann, consecration A. M, confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county, ordination A. M., confirmation P. M.; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

VISITATION OF THE BISHOP OF CONNECTICUT.

FOR the purpose of attending the anniversaries of the *Sunday School Union*, and of the *Board of Domestic and Foreign Missions*, the Right Rev. Bishop Brownell has been induced to change the order of his visitation in some of the parishes of Fairfield county. It will *now* stand as follows, viz.:—

June 14th and 15th, Bethlehem, (convocation.)
June 16th, Woodbury, at 2, P. M.
" 17th, Roxbury, at 2, P. M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A M.
" " Danbury, at 3, P. M.
" 20th, Reading, at 2, P. M.
" 25th, Westport, at 2, P. M.
" 26th, Norwalk, at 10, A. M.
" " Wilton, at 3, P. M.
" 27th, Ridgefield, at 11, A. M., (ordination.)
" 28th, New-Canaan, at 3, P. M.
July 3d, Greenwich, at 10, A. M.
" Stamford, at 3, P. M.
" 5th, Fairfield, at 11, A. M., (ordination.)

N. B. The clergy and parishes are desired to take notice of the changes in the above order of visitation.

Hartford, May 30, 1836.

Convention of the Diocese of Virginia.—This body assembled in the town of Fredricksburg, on Wedday, the 18th instant. It was the largest Convention that has ever assembled in Virginia. The number of members in attendance being 108, viz. 48 clergymen and 60 laymen. Bishops Moore and Meade were both present. The opening services of the Convention were impressive. Morning prayers wree offered by Bishop Moore, assisted by the Rev James Milnor, D. D., Foreign Secretary of the Board of Missions. The sermon was preached by the Rev. Adam Empie, D. D., President of William and Mary College, the subject 1 Tim. iv. 16. It was a judicious and instructive discourse.

The revised constitution of the Diocese, which had by the last Convention been submitted to the vestries of the parishes in the Diocese, was taken up, and after an earnest and protracted discussion was adopted, and has now become the constitution of the Church in this Diocese. The provision which met with the most serious opposition, was that which requires that lay delegates should always be communicants of the Church. The remarks of Bishop Meade in favor of this provision, (which we shall lay before our readers next week,) were cogent, and to our mind irresistible. The constitution was finally adopted by the following vote:—

Clergy—ayes 33, Noes 13
Laity—ayes 43, Noes 14

Aggregate vote—ayes 76, Noes 27

The ordinary business of the Convention was transacted with a great deal of unanimity. Only a portion of the revised canons were adopted, the rest the Convention were compelled for want of time to postpone to the next year.

Several new parishes were admitted to connection with the Convention.

The reports from the parishes, while they show a great degree of external prosperity, did not, we regret to say, allay the fears which had been excited, that "a spirit of slumber seems creeping over the churches, and that even much spiritual apathy is beginning generally to prevail." This is the language of the report of the Committee on the State of the Church, a document which contains some valuable suggestions, and which we shall take an early opportunity to lay before our readers.

The statistics of the parishes, which the Committee on Parochial Reports usually report to the Convention in tabular form, was not furnished by that Committee, an omission much to be regretted.

Several alterations were made in the constitution of the Theological Seminary, the most important of which were a provision that no professor of the institution should be a member of the Board of Trustees, and another which requires that the last named officers shall be elected triennially. With the exception of the bishops, who are *ex-officio* trustees, the following gentlemen were elected, who now constitute the Board of Trustees of the Theological School of Virginia.

The Right Rev. R. C. Moore, D. D., President.
The Right Rev. W. Meade, D. D., Vice President.
Rev. E. C. M'Guire, Secretary.
John Gray, Esq., Treasurer.

Rev. John H. Wingfield, Rev. John Grammar, Rev. John P. M'Guire, Rev. Charles B. Dana, Rev. Alexander Jones, Rev. N. H. Cobbs, Philip Nelson, John Nelson, Robert P. Waring, James M. Garnett, John Bruce, Esqrs.

The Convention expressed their approbation of the changes which the House of Bishops recommended in the manner of performing certain parts of the service, and advised conformity to the same on the part of the clergy.

The members of the Standing Committee of the past year were re-elected.

Thomas N. Burwell, Esq., was elected to fill a vacancy in the delegation to the General Convention, occasioned by the death of Hugh Nelson, Esq.

The following gentlemen were nominated as trustees of the General Theological Seminary on the part of this Diocese:—

Rev. Nicholas H. Cobbs, Rev. Thomas Jackson, Rev. William F. Lee, Rev. Edward C. M'Guire, and John Nelson, Esq.

The Rev. Dr. Milnor, the Foreign Secretary and General Agent for that department of the Board of Missions, attended the sittings of the Convention. He was cordially welcomed by that body, as will appear by the following resolutions, which were unanimously adopted:—

"*Resolved*, That this Convention highly appreciate and approve the principles recognised, and the measures adopted by the last General Convention of the Church, in furtherance of the cause of missions.

"*Resolved*, That the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, as reorganized at said General Convention, and now consisting of all the baptized members of said Church, be recommended to the support and liberal patronage of Episcopalians in this Diocese.

"*Resolved*, That the Rev. Dr. Milnor, the Secretary and General Agent of the Foreign Committee of the Board of Missions, being now on an official visit to this Diocese, is most cordially welcomed to the same, and that the rector of the church in Fredericksburg be requested to make the most suitable arrangements for presenting the subject committed to the care of Dr. Milnor to the friends and members of the Church now assembled in this place."

On Friday morning Dr. Milnor preached to a very large congregation an impressive and instructive discourse upon the subject of missions, and the fixedness of attention with which he was heard, afforded a pleasing augury, which was not disappointed. At night a missionary meeting was held, which was addressed by Bishop Meade and Dr. Milnor. The former read an interesting letter from Mrs. Hill, whose presence at the Convention was among the most interesting incidents; and one from Miss Baldwin, who has recently joined the missionary family at Athens, both of which documents will be found in another part of this paper. Dr. Milnor also read to the meeting some interesting letters. Among them was one written by the order of King Otho, of Greece, by his Secretary of State, to Mrs Hill, and sent to her on the eve of her departure for the United States. This letter, which was accompanied by a gold medal, exhibiting a likeness of the king, contained expressions of great regard for Mrs. Hill, a high appreciation of the value and utility of the missionary school, and an anxious desire that she might speedily return to renew her beneficent labors.

Dr. Milnor also read several letters, very interesting in their character, though somewhat amusing from their hyperbolical style. Several of these were from the most aged archbishop of Greece, who signs himself "NICHODEMUS, *Archbishop of Kidmos*." One of these was written to request Mrs. Hill to assume the charge and education of his niece or protege, others are expressive of gratitude for her kind care and attention to her charge, as well as their unbounded confidence and regard for Mr. Hill. There were other interesting and important documents read, which will be given to the public, we presume, through the proper channel—the Spirit of Missions.

The impression made by this meeting was highly favorable to the cause of missions, and we have no reason to fear that the character of Virginia will be second to any, in proportion to her ability, in urging on the glorious work of spreading the knowledge of salvation by CHRIST, "from the rising of the sun unto the going down of the same." The collection made at this meeting amounted to about $800, which, by the contributions which were handed to the Secretary by individuals, during his visit to Fredericksburg, was increased to $1600, or about that sum. Although this sum was principally given to the cause of foreign missions generally, yet there doubtless was felt, and ever will be felt, a peculiar interest for the Greek mission. The founder of the Mission School at Athens is one of the clergy of Virginia, and here received his commission to minister at the altars of the Church. One of the daughters of Virginia, of elevated birth, is of the reinforcement by which the mission has lately been strengthened. It is much to be desired that the missionary operations of the Church should be carried on on a much more enlarged scale, up the Mediterranean, and we have been delighted to learn that views of this nature are to receive the attention of the Society.

The religious services at the time of the Convention were, as they are always, of a highly interesting character. The word of GOD was frequently, faithfully, and impressively preached. Faithful admonitions such as these, repeatedly urged as they were, will leave without excuse, those who having heard them, remain estranged from the Redeemer. Nor was the high duty of invoking the subduing, enlightening, comforting, and sanctifying influences of the HOLY SPIRIT forgotten. How fervently this was done, and how faithfully the word was preached, events will develope—the day of eternity will make manifest.

On Saturday night about thirty persons were confirmed, and on the ensuing Sunday about five hundred and fifty disciples knelt at the table of the Lord.

On Sunday night the Rev. Mr. Cobbs preached the concluding sermon, and after hearing the affectionate and feeling valedictory, and receiving the benediction of our venerable bishop, the members of the Convention separated. May they return to their homes laden with blessings for their families and charges.—*Southern Churchman.*

On Sunday last the Bishop visited the parish of Trinity Church, in this city, and instituted the Rev. P. A. Proal into the rectorship of said parish. Morning prayer was read by the Rev. Dr. Rudd, who also assisted the new incumbent in the administration of the holy communion. The Bishop conducted the office of institution, and preached the sermon.

In the afternoon the Bishop visited the parish of St. Stephen's Church, New-Hartford, under the pastoral care of the Rev Charles William Bradley, and administered confirmation to eight persons. The Rev. P. A. Proal read the prayers, and the Bishop preached.

Again in the evening, the Bishop attended in Trinity Church, when evening prayer was celebrated by the rector, the Rev. P. A. Proal,—sermon by the Bishop, who administered confirmation to twenty persons. This number will not be regarded as small, when it is recollected that the same ordinance was administered here in October last, and that owing to the late day of the new incumbent's removal to this city, it has not been practicable for him to bestow the attention he would otherwise have given to the subject.

On each of the occasions above mentioned, the Bishop addressed the candidates after the imposition of hands,—and to us it was peculiarly gratifying to find him, after a severe indisposition, so entirely restored to health and strength as to officiate with even more than ordinary force, solemnity, and eloquence. For all this we bless GOD, and pray for the continuance of his efficiency and advantage of the Church.

(*Utica*) *Gospel Messenger.*

The Rev. P. A. Proal, on relinquishing the charge of St. George's Church, Schenectady, which he had held for fifteen years, received as an expression of the good will and high esteem of the congregation, and with the unanimous approbation of the vestry, the sum of $250, while the ladies of the congregation evinced their attachment and respect for their faithful pastor and his family, by presenting to Mrs. Proal a set of silver spoons, and sundry articles of valuable plate.—*Ibid.*

We regret to learn, from the Gambier Observer, that the Bishop of Ohio, Dr. McIlvaine, has been obliged to suspend the prosecution of the visitation of his diocese, in consequence of a serious affection of the throat.—*Ibid.*

Townsend's Historical and Chronological Bible.—We announced some months since that this work was in course of publication in this city. We now learn from the publishers that they have recently had advices from Dr. Townsend, the author, and are proceeding rapidly with the work. Having seen many of the proof sheets of the New Testament, we can speak with great confidence as to the neatness and accuracy of the edition, and hope the publishers will receive from the public a reward corresponding to the magnitude of the enterprise.

(*Boston*) *Daily Adv.*

Church Pastoral Aid Society.—A society has lately been formed in London, of which the Right Hon. Lord Ashley is president, having the following objects in view:—"To promote the religious influence of the United Church, by such methods only as it may be competent to a voluntary society to employ in entire consistency with her discipline and order, to obtain authentic and exact information relative to such portions of the population as may be most destitute of religious instruction, and render such aid to the clergy in the discharge of their duties as they may be desirous to accept, and the Society may have it in its power to render: no aid being given except so far as local exertions shall be found to be incompetent to the necessities of the case. In destitute places, where no other sufficient means are available, the Society will assist, according to its power, in appropriating, as places of worship, and for the administration of the word of GOD, buildings already erected, or in erecting churches or chapels for that end. It will contribute such help as may be in its power to the support of additional clergymen in destitute parishes or districts, who shall zealously and faithfully co-operate with the incumbent, and assist, as it may be able, in the supply to destitute places of lay agents, whether candidates for Holy Orders, or others, or whether partially or wholly to be maintained; which lay agents shall act under the direction of the incumbent, and be removable at his pleasure."

Southern Churchman.

Australasia.—The appointment, says the Missionary Register, of a bishop of Australasia, with which office Archdeacon Broughton has been invested, will have little direct influence on missions to the Heathen, on account of the small number of the aborigines scattered throughout Australasia. Yet, as the state of religion in Australasia will have an important bearing on missions in the part of Australasia beyond the diocese and in Polynesia, we shall notice its progress with joy and thankfulness. The Gospel Propagation Society has granted 1000*l.* toward the erection of six additional churches; and the Christian Knowledge Society has appropriated 3000*l.* to the advancement of religion in Australasia, and has also presented a memorial to government, grounded on a statement laid before the Society by Archdeacon Broughton, imploring his majesty's ministers to place within the reach, both of the colonists and convicts, by the erection of churches and schools, and the appointment of additional chaplains, the blessings of Christian instruction.—*Ibid.*

Convent of Nuns.—The houses in the rue de Varrennes, at Paris, have just been thrown into one spacious edifice, which is to become a convent of nuns, under the appellation of *Sacre Cœur*. It is believed that one of the princesses royal is the patroness, and a considerable sum has been raised for its endowment.—*Ibid.*

Germany.—The German Diet in its thirty-first sitting of the last year, determined to apply all the rigors of the police regulations of their country to the authors, editors, printers, and publishers of all the writings proceeding from a literary society, known by the name of "Young Germany," which they considered as designed "to attack the Christian religion in the most audacious manner, and to degrade the actual relations of society, and to destroy all education and morality.—*Ibid.*

The Sabbath at Belgium.—The Belgian minister of war has issued a general order that military exercises and parades are not to interfere with the attendance of the soldiery on religious worship.—*Ibid.*

Holland.—The king of Holland has refused to authorize a party of seceders from the National Protestant religion to establish themselves into a separate community.—*Ibid.*

Mrs. Hill.—It will be gratifying to the friends of this lady and of the missionary cause, to know that she has returned from Athens on business connected with the missionary operations there.—*Ibid.*

Holland.—We learn from the *Archives du Christianisme*, that a very decided religious movement is showing itself more and more in Holland. The authorities, civil and ecclesiastical, are vigorously opposing those who separate from the established church. The petitions to the king, requesting liberty of worship, have been rejected. The Synod has pronounced its censures, and the government has employed armed force. The Dissenters declare that they do not separate from the Reformed Church; that, on the contrary, they return to it, by leaving a church which has forsaken the vital truths of Christianity.—*Boston Recorder.*

NOTICE.

A SERMON will be preached in St. John's Chapel to-morrow morning, and a collection made in aid of the funds of the Domestic Committee of the Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

⁂ Should the weather prove unfavorable, the sermon and collection will be postponed.

June 4, 1836.

NOTICE.

Standing Committee of the Diocese of New York.

Communications intended for this Committee, which require a speedy action, should be addressed to the President, Rev. Wm. Berrian, D. D., Varick street.

W. CREIGHTON, Secretary.

New York, May 58, 1836.

NOTICE.

SPIRIT OF MISSIONS.—The Protestant Episcopal Press have undertaken the publication of the Spirit of Missions, by the appointment of the Special Committee of the Board of Missions on the missionary paper, and will receive subscriptions, *post paid*, at their office, 46 Lumber-street, New-York. The following agents have been appointed to receive subscriptions in different sections of the Union, viz. Rev. William Croswell, Boston; Robert Graffin, No. 12 Pear-street, Philadelphia; Joseph Gill, Richmond, Va.; and A. E. Miller, Charleston, S. C. The price of the Spirit of Missions is *one dollar* per annum; and *must, in all cases, paid in advance.* tf.

NOTICE.

AGENT OF THE SUNDAY SCHOOL UNION IN PHILADELPHIA.

AT a meeting of the Committee of Publication and Sales of the General Protestant Episcopal Sunday School Union, held on Monday evening last, Mr. Thomas Latimer was appointed agent for the publications of the Union in Philadelphia. Persons in that city or vicinity who wish to obtain any of the works of the Union, can be supplied by calling at the store of Mr. Latimer, in South Third street.

LOUIS SHERMAN,
Acting Business Agent, New-York.

Will the Episcopal Recorder please insert the above notice.

GENERAL THEOLOGICAL SEMINARY.

THE stated meeting of the Board of Trustees will be held in Trinity Church, in the city of New-York, on Monday the 27th day of June. Agreeably to the provisions of the Statutes, the Board will meet for business on the first day of its session, (the 27th,) at 6 o'clock P. M, and adjourn at 10 o'clock; on the second, third, and fourth days, at 5 o'clock P. M., and adjourn at 10; on the fifth day, at 1 o'clock P. M., or as soon thereafter as the exercises of the Commencement are closed; and also at 5 P. M., if necessary; provided, that in each case the Board may adjourn at an earlier hour, if its business be sooner accomplished.

The examination will begin at 9 A. M., on the second, third, and fourth days of the session of the Board, and close each day at half past 2 o'clock. The Commencement takes place on the fifth day at half past 9 A. M.

By order, HENRY ANTHON,
Secretary of the Trustees.

The editors of the Church periodicals will please to insert the above notice in their respective papers.

New-York, May 28, 1836.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received—

From an Episcopalian, for general purposes, $10 00—From Mrs. C. Knapp of New-Berlin, for the Greek mission, 5 00, for the Persian mission, 5 00—From the Rev. W. M. Wheeler of South-Carolina, by the hands of Mr. W. H. Townsend, 4 00—By the hands of the Rev Dr. Eastburn, from the Sunday school children of the Church of the Ascension, for the schools in Greece, 17 50—By the hands of the Rev. P. S. Ten Broeck, through Hamilton Fish, Esq., collected in Immanuel Parish, Westbrook, Maine, 11 13—By the hands of Mr. Richard Cox, being the offerings of St. Mark's Church, Orange, N. J., 75 cents—From some unknown contributor, the memorandum (if any) accompanying the bank note, which is of the Bank of Utica, having been mislaid, 10 00. Total, $62 88

From Benjamin Howard, Esq., of Boston, treasurer of the committee for the Eastern Diocese, for the Persian mission: From the Ladies' Missionary Association of Christ Church Cambridge, $20 00—From a friend, per Rev. M. A. D. W. Howe, 5 00—Contents of a family mite purse, by a little girl in Cambridge, 7 00—From the monthly concert of prayer for missions in St. Paul's Church, Boston, by Rev. Mr. Stone, 117 00—From the Missionary Society of Christ Church, Boston, by the hands of J. Salter, 10 00—From the members of Christ Church, Cambridge, by the hands of Rev. M. A. D. W. Howe, 27 50. General purposes. From St. Michael's Church, Marblehead, by the Rev. Mr. Lewis, Sunday offerings, 50 00—From the Missionary Society of Zion Church, Newport, by Rev. H. Potter, 50 00—From monthly prayer meeting of ditto, 25 00—From the Missionary Society of the Episcopal church in Gardiner, by E. C. Stevens, 21 87—From St. John's Church, Wilkinsonville, 13 00—From S. Hartwell, Wilkinsonville, 2 00. Schools in Greece: From monthly Sunday schoo prayer meeting and children's Sunday school box, Zion Church, Newport, 8 54—From Ladies' Society, St. James' Church, Woodstock, Vt., by Rev. Mr. Parker, 50 00. Total, $469 80

Contributions to the funds of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, made at the Virginia Convention, May 18, &c., 1836, received by James Milnor, Secretary and General Agent.

For foreign missions generally: A collection made at a missionary meeting held in St. George's Church, Fredericksburg, on Friday evening, May 23, 1836, including a small amount contributed on the same and the following evening, after Episcopal services in the Presbyterian church in the same town, 679 07. The whole collection, in money and pledges, exceeded $800. The personal contributions hereafter noticed were, for the most part, in redemption of such pledges. Rev. John Grammer, Rector of Bath Parish, Dinwiddie County, contributed by his congregation, 20 00—Rev. P. F. Berkley, Rector of Bath Parish, Dinwiddie County, contributed at monthly missionary meetings of his congregation, 41 00—Of the same, as Rector of Raleigh Parish, Amelia County, periodically contributed by friends of missions, 15 00—Rev. John H. Wingfield, Rector of Trinity Church, Portsmouth, contributed by his congregation, 24 00—Rev. C. C. Taliaferro, Rector of Cumberland Parish, Lunenburg County, contributed by his congregation, 35 00—Rev. G. W. Nelson, Rector of Cople Parish, Westmoreland County, by the working society of the parish, 23 03—Rev. Mr. Johnston, for Rev. Chaplin H. Hedges, Middleburg, Jefferson County, contributed by his congregation, 7 50—Rev. H. Stringfellow, Rector of Frederick Parish, Clark County, contributed by his congregation, 20 37—Rev. Charles Dresser, Rector of St. Mark's Church, Halifax County, offerings of his church, 26 56—Rev. D. M. Wharton, Rector of Botetourt Parish, Botetourt County, ($8 from a lady, her weekly offerings for the past year, and sundry small contributions, with three rings,) 15 18—Rev. E. C. McGuire, Rector of St. George's Church, Fredericksburg, weekly offerings of his church, 30 00—By the same, from Mrs. Elizabeth Carter, of Cleve, King George's County, 5 00—Rev. N. Sale, Rector of West Russell, Bedford County, 2 75—By the same, from Miss N. Crawford, of Amherst, 2 25—Miss Lucy Ann Colston, of Berkely County, 10 00—Edward Colston, Esq. of same county, 10 00—From a gentleman, 5 00—From a lady of St. Mary's Parish, Caroline County, by Rev. Mr Friend, 5 00. Mrs ——5 00—A young lady of Williamsburg, 10 00—Rev. N. H. Cobbs, Lynchburg, 5 00—Rev. J. F. Clark, Mount Laurel, Halifax County, 15 00—Rev. John Grammer, Wyoming, Dinwiddie County, 50 00—Rev. C. W. Andrews, Millwood, Clark County, 25 00—Mrs. John Taylor, of Caroline County, 30 00 Robert Hord, Esq. 10 00—Rev. R. K. Meade, 10 00. Contributed for missions in Greece: Rev. John F. Clark, of Antrim Parish, Halifax County, contributed by Mrs. H. N. Clark, 5 00; Mrs. H. M. Clark, 16 00; John F. Clark, 10 00; P. Clark, 2 50; Peter Owen, 50 cents; Priscilla Owen, 50 cents; Prudence Owen, 50 cents—Rev. W. Friend, of Port Royal, Caroline County, from two ladies of his congregation, 7 50—Rev. C. B. Dana, Rector of Christ Church, Alexandria, from Mra. Jane C. Washington, of Mount Vernon, 7 50—From two youths of his congregation, 1 50—Rev. A. Norris, Charles City County, from members of his congregation, 12 00—Rev. John Grammer, contributed by St. Andrew's Parish, Brunswick County, 11 00—Rev. G. W. Nelson, Rector of Cople Parish, Westmoreland County, from a little boy, 60 cents—Rev. J. T. Johnston, Rector of St. Paul's Church, Alexandria, contributed by his congregation, for infant school at Athens, 51 93; for Greek missions 38 57—Rev. H. Stringfellow, Rector of Frederick Parish, Clark County, from a member of his congregation, 10 00—Rev. C. Dresser, Rector of St. Mark's Church, Halifax County, from a lady of Pittsylvania County, 1 00—Rev. A. Empie, D. D., Rector of Brtuon Parish, Williamsburg, from Mrs. Lelia Tucker, 100 00—From Mrs. Lucy Saunders, 5 00; From Mrs. Dixon, 1 00—Thomas M. Ambler, of Fauquier County, 10 00—Mrs. Claudia H. Harshall, of Fauquier County, 5 00—Edward Valentine, Esq., from Sunday school of Trinity Church, Staunton County, Va., for schools at Athens, 15 00—Mrs. Mary Goode, of Mecklenberg County, 10 00—Rev. —— ——, of Lexington Parish, Amherst County, from a friend, 4 00; From a little girl, 1 00—Mrs. A. Maury, 5 00—Mrs. Gilmer, of Albemarle County, 50 00—Rev. Wm. F. Jackson, Rector of Grace Church, Berryvil'e, Clarke County, from Sunday schools of his parish, for schools at Athens, 15 00—A gentlemen of Essex Connty, to be disposed of as Mrs. Hill may direct, 100 00—Rev. C. C. Taliaferro, Rector of Cumberland Parish, Lunenberg County, from his congregation, 14 00—Rev. E. C. McGuire, Rector of St. George's Church, Fredericksburg, from Mrs. Eliz. Carter, of Cleve's King Georgie County, for schools at Athens, 5 00—A. Henderson, Esq, 20 00; from two individuals, 7 00; a friend of Mrs. Hill's Infant School, 5 00; C. B. Roby, 2 00.

Contributed for Persian Mission. Rev. Mr. Dresser, by a lady in Pittsylvania 1 00.

Contributed for China Mission. The lady above mentioned, 1 00—Rev. A. Norris, Charles' City County, from his congregation, 5 00.

Contributed for African Mission. Rev. C. B. Dana, Rector of Christ's Church, Alexandria, from Mrs. Jane C. Washington, of Mount Vernon, 5 00—Rev. John Grammer, from a lady of Petersburg, 10 00—Mrs. Terril, of Fredericksburg, 5 00.

Total $1714 31 1-2

HENRY CARY, *Treasurer.*

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledgesthe receipt of the following sums since his last report:—

From R. K. Williams, Esq., St. Louis, Missouri, by the hands of the Rev. McCarder, for general purposes, 5 00—From a young lady of St. John's Chapel, New York, by the Rev. Dr. Anthon, for domestic purposes, 5 00—Weekly offerings of C. B. and children, for Green Bay, 1 75.

Total $11 75.

The following sums, by the hands of the Rev. Dr. Milner, collected by him at the recent meeting of the convention of Virginia, viz.

From the Rev. John Grammer, Rector of Bath Parish, Dinwiddie County, Virginia, from his congregation, 20 00—From the same, from St. Andrew's Parish, Brunswick County, 6 50—From the Rev. P. F. Berkeley, Rector of Dale Parish, Chesterfield County, from his congregation, 19 50—From the Rev. John H. Wingfield, Rector of Trinity Parish, Portsmouth, from his congregation, 24 00—From the Rev. G. W. Nelson, Rector of Cople Parish, Westmoreland county, by the Working Society of the parish, 23 03—From the Rev. J. T. Johnston, Rector of St. Paul's Church, Alexandria, from the Sunday-School Missionary Society of his Church, 83 00—From the Rev. H. Stingfellow, Rector of Frederick Parish, Clark County, from his congregation, 20 37—From the Rev. Chas. Dresser, Rector of St. Mark's Church, Halifax County, from a lady in Pennsylvania, for Green Bay Miseion, 1 00—From Miss Lucy Ann Colston, Berkeley County, 20 00—Ladies in Caroline County, weekly savings, 1 28. Total $218 68.

JAMES SWORDS, *Treasurer.*

June 1st, 1836.

CALVARY CHURCH.

The Vestry of Calvary Church thankfully acknowledge the following sums, toward completing their building.

From Dr. Delafield,	$15 00
From a Lady of Ascension Church,	10 00
From a Missitnary among the mountaina of Nortern Penn., formerly a teacher in the Sunday School,	5 00—$30 00

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 2d, from the following persons, viz.

T. F. Davis, *remit.*—Rev. T. P. Parker *remit.*—Henry Farnum—Mr. Stetson—Rev. J. W. James, 2—Rev. C. P. Reed—Henry Smith—Smith & Harrington—John B. Kerfoot—T. B. Neazey—Bishop Otey—Joseph Gill—Joseph Whetham—Rev. Henry Waterman.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. E. Ballard—Donohue & Tappan, 2—Thos. Latimer—C. Platt, remit—Peter J. Judd, remit.

TO EDITORS.

THE Subscribers offer for sale, cheap, the back numbers and volumes, engravings, plates, subscription list, &c. of the Protestant Episcopal Pulpit, a monthly publication.

Inquire of, or direct to, J. C. Smith, 65 Wall-street, New-York.

ANN MOORE, Adm'x.
JESSE C. SMITH, Adm'r. } of JOHN MOORE, deceased.
3t.

BOARDING SCHOOL FOR BOYS,
NEW-HAVEN, CONN.

G. A. DE WITT, Principal, (late Principal of Providence High School.)

Reference in New York to Rt. Rev. Bishop Onderdonk; Rev. Drs. Berrian, Anthon, and Eastburn; Rev. Mr. Schroeder; Rev. James W. Cooke, [St. George's Church;] Hon. Henry Meigs; Swords, Stanford & Co., 152 Broadway; Meigs D. Benjamin, Esq., 195 Pearl-street.

Providence, Rev. Dr. Crocker.
New Haven, Rev. Dr. Croswell; Wm. H. Jones, Esq.
Hartford, Rt. Rev. Bishop Brownell.
Boston, Rt. Rev. Bishop Griswold.
Washington City, Hon. John Forsyth; Hon. William J. Grayson.
Charleston, S. C., Hon. George W. Cross; Rev. President Adams.

Providence, R. I., July 30, 1833.

I have had the pleasure to know personally, and to respect highly, Mr. G. A. De Witt, for the last ten years. During the most of that time, he has been principal of a high school in this city; and through his instrumentality, an impulse has been given to the cause of education, which was much wanted. The feeling of obligation to him is very general. His devotion to this great cause has commanded universal approbation, and the personal sacrifices he has made to it, are above my praise. I therefore cherfully recommend him to the confidence of the public.

NATHAN BOURNE CROCKER, D. D.
Rector of St. John's Church.

We fully concur in the above recommendation—F. Wayland, D. D., President of Brown University; R. Elton, Professor of Languages, Brown University; John A. Clark, Rector of Grace Church, Providence; Frederick A. Farley, Pastor of Westminster Congregational Society.

Mr. De Witt,—It gives me great pleasure, my dear sir, to join in the recommendation drawn up by the Rev. Dr. Crocker, and I do it most cordially. I beg of you to be assured, that you may at any time command whatever aid can be afforded to your advancement, by any thing which can be said or written by

TRISTAM BURGES, Representative in Congress.

THE following letter of Mrs. Hill, to the bishop and assistant bishop, is taken from the Southern Churchman:—

Right Rev. Fathers and Christian Friends,—

SIX years ago, on an occasion similar to the present, one was set apart for the Gospel ministry, and appointed by the Church to be one of her messengers to carry to those who were perishing for lack of knowledge, the tidings of salvation.

Many of you witnessed the interesting transactions of that day, and with some that brother was privileged afterward to have intimate and delightful intercourse, the recollection of which is still very dear to him, and it has been among his greatest comforts to be assured that for him unceasing prayer has been offered by you; and were he here to address you, he would say, that to the efficacy of those prayers he attributes the blessings which he and his companions have received. The work to which you witnessed his dedication was in due time entered on—relations, friends, country, and home were left—but the GOD of our fathers, the GOD of Abraham, Isaac, and Jacob, was with his servants, brought them in safety to the scene of their labors, and preserved them through much danger, difficulty, and trial, to this day. Satisfied that he will bless his own work, they call on you to praise him for past mercies, and to pray for the continuance of his favor. It is difficult, indeed almost impossible, to convey a just idea of the peculiar situation of the field to which the Church sent her first missionaries for foreign lands—and without it, no proper judgment can be formed either as to the system or effect of their operations. You who live in the full blaze of the Gospel, and are surrounded by all that is lovely in religion, cannot conceive the actual state of those who have for ages been deprived of those blessings. One must see with their own eyes, hear with their own ears, breathe in the same irreligious atmosphere, to estimate the dreadful condition of those who know not GOD as he should be known, before they can fully realize the necessity and extent of the obligation to send the Gospel to every creature. The field in which your absent brother was called to labor is of peculiar interest, and to which the injunction of the Apostle could be most justly applied—Do good unto all men, especially to those of the household of faith—in obeying which our Church has been greatly blessed already.

The Greek Church professes the same faith as our own. Both have one LORD—one faith—one baptism. The former has, however, sadly departed from the simplicity of the Gospel, following the traditions of men instead of the doctrines of CHRIST and his apostles. Proud of retaining their faith (in its outward symbols) through tyranny and oppression, and their language, by means of their Church service, Greeks would be ready to rend in pieces those who should dare to insinuate that they knew not what spirit they were of.

After a careful examination, your missionaries thought they could trace the desolations of this Zion (where the standard of the cross was so early raised) to ignorance of the word of GOD. Believing too that "the law of the LORD is an undefiled law, converting the soul"—"that the testimony of the LORD is sure, giving wisdom unto the simple"—they resolved to place that sword of the SPIRIT within the reach of as many as came within their influence.

But how was this to be done, where but few could read—where spiritual ignorance prevailed to such a degree as to make it impracticable to convey religious instruction as it is done in more enlightened lands, and which must be imparted in a language in which the teachers themselves were scarcely beginning to lisp? The prospect of usefulness was indeed very dark—and the obstacles to it appalling. He, however, who was the strength of his servants was greater than all these.

The ignorant and poor of all classes, (for the calamities of Greece have reduced all ranks to a common level as to poverty,) were collected together for the express purpose of teaching them to read the word of GOD. No other inducement was held out to them, no other motive proposed. Hundreds of the poor pressed forward to receive the blessing.

They have been taught to read the Gospel. Its sacred truths have been explained to them. In some hearts the seed has taken root, and is bringing forth fruit. The LORD has given his servants favor in the sight of the people, and of their rulers. In the discharge of the duties enjoined by the Gospel, many have been impressed with the conviction that religion consists in something more than the observance of idle ceremonies.

It is not possible, at this time, and in this place, to give more than a very rapid sketch of what has been done. Most of you have been made acquainted with the gradual progress of the operations of the missionaries of the Church in Greece. You have sympathized with your brethren in their griefs and their joys. What they now ask of you is the exercise of faith in GOD's promises, looking from the instruments to him who is the giver of every good and perfect gift. They call on you to testify your gratitude for his blessing, on this your first foreign effort, by using all the means suitable to extend its salutary influence.

Oh! how much is to be done, and what body of Christians should be so desirous of doing it as the members of that Church which so fully aboundeth in all things? When your missionaries went out the way was dark before them—every receding degree from their native shore added to their anxiety. What *was* to be done? And what could *they* do? were the prevailing thoughts that occupied their minds. It would fill a volume to detail the leadings of Providence, how gradually cloud after cloud disappeared, and your brethren found themselves, they scarcely knew how, laying the foundation for the spiritual benefit and the immortal destinies of thousands.

The missionary work, beloved friends, is no chimera—the promises of the holy Father are all yea and amen: "JESUS CHRIST shall have the Heathen for his inheritance, and the utmost parts of the earth for his possession." The mandate has gone forth, "My word shall not return unto me void, but shall accomplish that whereunto I sent it." Your missionaries, under the blessed JEHOVAH, have been removing the film with which the ignorance and superstition of ages had darkened the spiritual perception. They have known a young and interesting girl, taught by the SPIRIT, herself preach salvation by JESUS to those who had never before heard a word of the pure spirit of the Gospel.

Parents have been comforted by their dying offspring, and urged to bear with submission their loss, by arguments and examples drawn from the word of GOD. The aged and the middle-aged, those who for years have been living self-satisfied in offering vain oblations, are now imploring blessings in the most pathetic terms on those who have sent missionaries to them to preach to them the blessed Gospel. Their touching addresses to your messengers are deeply affecting. "We know," they say, "that we were as brute beasts till you taught our children to read—now the Gospel sheds its light in our dwellings—our Church service is no longer unknown to us—we begin to understand and feel it." Lisping babes have been heard to compare the commands of GOD's word with the *practices* of many who profess to follow them; all around is heard a sound, as it were in the tops of the mulberry trees, declaring that the day of the LORD draweth nigh. Now that the experiment has been fully tried, and the LORD granted good success to his work, your missionaries urge you to support them in the further execution of their plans. Think not that the work is finished, or the end accomplished. They are only on the threshold—at the commencement. Years of arduous labor will be required—many instruments must be used—many a contest with the adversary of the souls of men be maintained, before he is subdued. Your brethren have determined, in the strength of the LORD of Hosts, to persevere in the warfare, while they are permitted to wield his weapons, and will continue their attacks on the strong-holds of sin and Satan while GOD shall afford them life and strength for the contest. One of those engaged in this work has, in the providence of GOD, been called to visit you for a season, for a short season only, that your faith may be strengthened by receiving a more detailed account of the state of the missions than could otherwise be given. By oral communication you may be able to understand more clearly, and feel more forcibly, the desolation of that Zion whose salvation by the Cross was long since preached in its purity, and contrast your own privileges with the destitution of those who are born where Gospel truth is unknown. These remarks cannot be closed without offering you the sincere thanks of the missionaries for the efficient aid by which you have strengthened their hands. The interesting relation existing between you and these brethren rendered it in a peculiar manner gratifying, that the tie between you and them should thus be strengthened. The new sister from Virginia promises to be all her friends could wish. She has sent to some of them letters expressive of her own feelings. These will show that the life of a missionary, notwithstanding all its peculiar cares and anxieties, is indeed a life of pleasantness, and all its paths peace. May others be found willing to engage in this work. May no clime be so remote that the influence of our Church shall not be felt in obedience to the command of our LORD; "Go into all the world, and preach the Gospel."

These remarks are respectfully submitted to the Right Rev. Bishops, Clergy, and Christian friends of the Diocese of Virginia.

F. M. HILL.

Fredericksburg, May 18, 1836.

PROFESSOR BURTON.

"THE following notices of this distinguished and lamented individual," says the Missionary, "are from the Gentleman's Magazine. We have mourned over his untimely loss with an intimate and personal grief, identified as he was with the best hopes of the sister Church, and worthy to be so identified. The incidents which follow present him to beautiful advantage as a Christian and a Christian pastor—adorning the most profound learning with the simplest and most primitive piety."

"In the summer of 1829, the university was deprived of the able services of her professor of divinity by the premature death of Dr. Lloyd, then also bishop of Oxford; and Mr. Burton was immediately nominated to succeed him. Sir Robert Peel could not have recommended, nor the ministry have made, a more judicious selection, nor one that gave greater satisfaction to the university at large, and to Christ Church in particular, for all persons were agreed on the peculiar fitness of Mr. Burton for the divinity chair. To the Bishop of Oxford the students in divinity were first indebted for an admirable and most effective addition to the usual mode of obtaining theological information—the establishment of *private classes*, in addition to his public lectures. This plan Dr. Burton (for he proceeded to his degree of doctor in divinity, June 26, 1829,) followed up with equal zeal and diligence, devoting much of his time to the instruction of the future candidates for holy orders. He read with one class various portions of the Scriptures, with another the works of the fathers, with a third the ecclesiastical historians: and we may appeal to those (and they are hundreds) who have reaped incalculable benefit from his instructions, to speak of his profound and comprehensive learning, and of the candor and perspicuity of his doctrinal statements. His lecture on the ministerial office was peculiarly impressive, because the suggestions of the professor were so perfectly realized by his own example, as rector of Ewelme. A person who saw Dr. Burton only at Ewelme might have supposed that his parish absorbed his whole attention; while another, who only watched his university career, might have inferred, with equal probability, that his time was wholly occupied in collecting and communicating theological knowledge.

"Ewelme was indebted to Dr. Burton for the establishment of various charities, among which the boy's and girl's schools are especially deserving of notice, as he never neglected, even for his studies, the duty, as he considered it, of teaching in them the elementary truths of the Gospel. He devoted a portion of almost every day, in this manner, to the Christian education of children. We must also particularly mention his alterations in the Church, for nothing could be more judiciously conceived or more admirably executed. Ewelme Church, rebuilt by the Duke of Suffolk, early in the fifteenth century, is a spacious and well-proportioned edifice, consisting of a nave, north and south aisles, a good chancel, and a small and very curious chapel on the south side of the chancel, which contains an altar-tomb of the Chaucers, and the magnificent monument of Alice, the Dutchess of Suffolk. The whole, including the chancel, was, as is usual, filled with pews of various sizes, shapes, and inequalities in height. It was no easy matter, as may be well imagined, to induce a whole parish to abandon their ancient sittings, and give up, as it were, their ecclesiastical castles, to become tenants in common of more humble and smaller dwellings. Dr. Burton's example and persuasion, however, prevailed. He first erected open seats in the chancel, and these Mrs. Burton, her friends, and family regularly occupied. By degrees the parishioners perceived the marked difference in the appearance of the chancel, and the good effect produced by the alteration; and in a short time they came to a resolution that the whole church should undergo a similar change. Dr. Burton procured plans, encouraged the general feeling for improvement, assisted the necessary funds; and the result is, that Ewelme is now one of the handsomest and most commodious parish churches in the kingdom, and a pattern, in respect to seats, well deserving of imitation elsewhere.

"Dr. Burton's death may be truly said to have been, on all accounts, premature; but with a weak constitution, and a frame any thing but strong, he was not sufficiently careful of himself. He had suffered from a violent cold, with an affection of the chest, for some days; which was aggravated by his performing service on the Sunday week before his death, and visiting Oxford (for the last time) on the day following."

From the Boston Transcript.

A VISIT TO THE ORGAN AT HAARLEM.

WELL, we are within hearing of the organ. We beg to introduce to the reader the organist. After running his fingers across the keys in a hasty prelude, he proceeded to gratify our loving ears with a selection from the "Messiah" of Handel—the immortal *chef d'œuvre* of musical science, whose rich and massive harmonies are never heard without discovering to the heart and ear fresh beauties each time. It is needless to specify the particular parts selected; but we cannot pass over the "Hallelujah Chorus" without some notice. By employing in this chorus a particular stop, so perfectly was the human voice imitated, that it was with difficulty we could persuade ourselves of the illusion. The different voices, male and female, in their several shades of base and tenor, soprano and alto, were so distinctly and forcibly given that you had but to shut your eyes, and a full choir was before you. In this part of the performance we were beyond measure delighted by the effect produced by the following stops: "Viole de gamba," trumpet, hautboy, dulcimer, shawm, and cornet. Above all the "viole de gamba," with its rich and deep tones, so rife with expression and passion, produced such a seraphic effect, that enthusiasm might have been pardoned for supposing itself transported for a moment to the third heaven. As its passionate tones, floating around us,

> "In many a winding bout
> Of linked sweetness long drawn out,"

died away in the distance, we could but faintly ejaculate with the love-sick Duke—

> "That strain again—
> It had a dying fall."

The effect produced by the trumpet and the echo cornet, was also very surprising. The full clear tones of the trumpet, pealing along the aisles, as they rolled over our heads, had such a distinctness and reality, that we more than once caught ourselves momentarily looking up to the roof, with something like the expectation of observing their progress. Ere the sounds of the trumpet entirely expired, they were echoed in the far distance by the cornet, so faintly and yet so distinctly, that like the entranced knight of Snowdon, "we held our breath to hear." After having thus far shown us, as it were, some of the detached beauties of this wonderful instrument, the organist now, in an extempore fantasia, set about showing us its whole strength. Among the numerous stops which were now brought into play, besides those already mentioned, we noticed the chamois horn, the bourdon, the Pandean pipes, the clarionet, the flageolet, the German flute, the fife, the piccolo, the bassoon, and the piano. The fantasia, in its general structure, resembled the "Pastoral Symphony" of Beethoven. Indeed, we have no doubt the organist had this wonderful work in his eye throughout. The sounds of the chamois horn and the Pandean pipes transported us at once to some Swiss village, basking in all the loveliness of sunshine in some happy valley, fair enough to be the prison of a Rasselas. On the neighboring heights the shepherd boy might be seen tending his flocks, and breathing the soft tale of his loves through the oaten reed; while by the side of yonder brook that "babbles by," the rosy milk-maid is filling her pail to the strains of the "Ranz des Vaches." Such were the scenes presented to our mind's eye as we listened, "our looks commercing with the skies, our rapt soul sitting in our eyes," to this magic instrument. Nor, we can assure you, did it demand such a stretch of the imagination as you may at first be inclined to think, to transform, under these circumstances, the sombre cathedral of Haarlem into an Alpine valley.

The effect produced by the "rain stop," introduced at one part of the performance, was so true to nature, that we can almost credit what our friend S—— told us, viz. that he felt a great inclination to put up his umbrella! For ourselves, we can only say, that when the thunder, (quite unexpected to us,) pealed along the vaulted aisles, we started to our feet with feelings somewhat akin to fear. Here was no pasteboard or sheet iron thunder, but a something very like the original, since the very cathedral literally trembled around us. The act with which the organist produced the reverberation, and imitated the distant growling of the angry element, was truly wonderful; and as peal succeeded to peal, making the massy edifice about us quake, and then died away in distant mutterings, the effect was sublime in the highest degree. Having ended his fantasia, the organist now invited us to ascend, and inspect the interior of the instrument; which we did under his guidance. And as every thing is interesting which relates to this wonder of art, we shall now briefly state what we gathered from him respecting it. The height of the organ is 108 feet, its breadth 58; there are nearly 5000 pipes, the largest of which has a length of 38 feet, and a diameter of 15 inches. The key-board is divided into four parts, viz. the grand manual, the superior manual, the positive, and the pedal. In the first there are 16 stops, in the second 15, in the third 14, and in the fourth 15, in all 60 stops. Of these we have already mentioned the chief. There are 12 pairs of bellows to afford a supply of wind, each of which is nine feet long, and five broad. These are worked by machinery. The constructor of this wonderful organ was Christian Muller, a native of Haarlem, who spent three years and a half in finishing it. There have been only three organists since it was opened. Of these the first was Henry Radeker, who dying at an old age, was succeeded by his son of the same name, who in turn resigned his place to the present occupant, J. P. Schumann, of whom we shall only observe, long may he enjoy the chair which he so worthily fills! We subjoin the inscription on the organ itself; which is engraven immediately above the key-board, and which we had the curiosity to copy:—

"Non nisis mota cano:
Inchoatum Ao. 1735, 23 April, absolutum
1738, 13 Septemb.
A
CHRISTIANO MULLER.
Prima vice publici adhibuit sacris, 14 Sep.
HENRICUS RADEKER,
Organicus Harl."

From the Vermont Chronicle.

RAP AT THE RIGHT DOOR.

HE has insulted me beyond all endurance, and I will rap him for it.

Now, my friend, just consider. I suppose you would not kill him outright; which you might do, were you to give him a rap of violence. And it is plain, from your present state of mind, that you would not give him a good-humored blow; for that, like patting a dog, would make him good-natured, perhaps. Now, on your own showing, the man has some canine qualities. His abuse of you is your testimony of this. You are offended and injured, you say, by the display already made of these qualities. But you will bring more of them to view by the course you propose. Rap that surly dog. You will get an angry growl, perhaps more, for your pains. You may get something of the kind if you rap that man.

But I wish to call his attention to his abuse of me. And so you think a wound in his flesh is the best mode of appealing to his moral sensibilities. I think, if you rap him, he will think more of his skin than he will of his sin. You will draw his attention to his fleshly susceptibilities, and away from his guilt. And you will interest him in some way of repaying in kind your invasion of his flesh. Just think, too; you have seen already that that man has a very bad heart. It is a very furnace of evil principles. You have been burnt already by a spark. In pity to yourself, then, I pray you, let the volcano sleep, if it will. Your revenge will only awaken it to fresh fury. A burnt-out vine-dresser, on the side of Etna, is poorly employed in opening a new avenue to the fire.

But I have no design of striking him. What I mean by giving him a rap, is just to tell him what a mean and contemptible character he possesses.

Well, this is better than to smite him; as it may be said, it is better a man should be bitten by an adder than stung by a scorpion. But I think still you *rap at the wrong door*. The right one is conscience. I will tell you how to knock at that door, and then how much you will accomplish by it.

1. Take no notice of the man's abuse. Show him a placid countenance; a serene, quiet, peaceful, uncomplaining spirit. You will smite him by so doing. He will feel it. The peacefulness of your spirit, as seen in contrast with the tumultuous passions of his own bosom, will pierce him. There is keen and cutting rebuke to the injurious in the quiet patience of the injured.

2. But you can knock still louder. Let benevolent pity for your reviler prompt you to every act of kindness in your power. Do him good, even at the expense of self-denial. Show him an exact contrast of his treatment of you. Compel him to see there is a palpable difference of character, and in whose favor the difference is. He cannot long stand this. I do not believe there is a heart this side of perdition, which can long abide such an appeal unmoved.

Now see what may be accomplished by such a course.

1. You will have knocked at the right door. An angry blow, or a fierce and bitter rebuke, would have left his conscience without any assault. You would have roused him by your reproaches, and so you would a tiger by pulling his beard, and to much the same purpose. You would have awakened no self-accusation. You would only have set malignant passions in a flame, without the slightest amendment of character.

2. You will follow at once the very best example and the very best advice. CHRIST also suffered for us, leaving us an example that we should follow his steps, who, when he was reviled, reviled not again; when he suffered, he threatened not. Now for the advice. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Now, if you are *hot* for vengeance, just think of these "burning coals!" And if you can be satisfied only with a plentiful recompense, you can *heap* them; and if you must reach a vital part, you can heap them on his *head*.

From the Christian Witness.

TAKE HEED HOW YE HEAR.

WE have often thought how much of just sentiment the following quaint lines of the "good George Herbert" contain.

> "Judge not the preacher, for he is thy judge:
> If thou mislike him, thou conceiv'st him not.
> GOD calleth preaching folly. Do not grudge
> To pick out treasures from an earthen pot.
> The worst speak something good. If all want sense,
> GOD takes a text, and preacheth patience.
> He that gets patience, and the blessing which
> Preachers conclude with, hath not lost his pains."

It is a common remark, which we apply to mechanical operations, that it is easier to find fault than it is to amend. If we could, without giving offence, whisper it in the ear of some who find fault with preachers, we feel persuaded that the lesson would prove a wholesome one, and promote the profitable application of truth, which is now lost, on account of some accidental appendage. It is more frequently true than we can ever be aware of, that the ground of our "mislike" is our own want of ability "to conceive" the preacher; we can often understand his language when we cannot fathom, and do not endeavor to appreciate, his character. If the hearer is of a sensitive, animated temperament, it is very natural that he should think most preachers "dull and drowsy;" it is not certain, however, that his judgment is just. If he is phlegmatic, or slow of understanding, a clergyman who is moderately zealous and spirited in his delivery is almost sure to be esteemed "theatrical." A man of acute mind, whose head is better stored with logic than his heart with piety, rarely hears a sermon which he does not pronounce "folly;" while the plain and unlettered portion of the flock esteem the same preacher "high-flown" in his language, and too "deep" in his style of thought. The same discourse cannot usually be adapted to the peculiar wants, and tastes, and abilities, of every class in a congregation. It should rather be the minister's effort rightly to "divide the word of truth so as to give every *one* his portion in due season." Yet still, with all this he cannot divest himself of his individuality; he must live, and speak, and act, according to the temperament which GOD has given him; and every man who waits on his ministry, statedly or occasionally, and "mislikes" him, is bound in duty to him and to GOD, to ask himself whether, in the "diversity of gifts" with which men are endowed, it has not pleased the Almighty to mould their hearts or their minds after divers fashions.

When GOD called preaching "folly," it was so denominated in reference to the intellectual standard established among the worldly wise. The "wisdom that is from above," and which is "pure, peaceable, full of good fruits, without partiality, and without hypocrisy," cannot be highly esteemed by that sort of wisdom which is "earthly, sensual, devilish." Ministers should be careful to imbue their discourses thoroughly with the former, and hearers more than careful that they do not judge of them by the latter. The treasures of the Gospel may be presented in that homely style which Herbert symbolizes by the "earthen pot," yet are they jewels of no common value. And his is a very questionable sort of wisdom, which prompts him to "grudge", their reception when offered in a plain vessel. It was once said by an individual, than whom most people would blush to declare themselves wiser, that "he never heard a sermon which did not contain a theme for reflection, and truths by which he could profit." If hearers would be as eager to catch wholesome truths from the lips of unpopular preachers as they are willing to detect blunders and carp at imperfections, the exercises in which their minds would be engaged would be at least as pleasant, and its influence on their hearts would be vastly more salutary. They would undoubtedly discover excellences of which they are now entirely unconscious, and lose the satisfaction in which they are now malignantly happy, of noting every fault, and sneering at every inaccuracy. The senses are fearfully under the dominion of our wills. The eye can be made to see a mountain where there is only a molehill,—the taste to "put bitter for sweet and sweet for bitter." There is, be assured, Mr. Hypercritic, much truth in Herbert's sentiment, "The worst speak something good." However, if you think differently, allow the good poet to put one more check upon your impatience. If you declare that the prosings of some preachers entirely "lack sense," be not hasty of judgment in determining that there is nothing for you to hear. Let your perturbed feelings subside into a quiet and peaceful frame; close your "outward ears," if you will, to "words without knowledge," and listen most intently with the senses of your inmost soul, and you may hear a "still small voice," whispering in its holy recesses, and admonishing you to "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance *patience*, and to patience godliness, and to godliness *brotherly-kindness*, and to brotherly-kindness *charity*." Acquire these gifts by the instrumentality of your minister, whether through his power or his stupidity, and he will have been to you a minister of mercy, and your "pains," spiritual, mental, or physical, will not be "lost."

From Thornton's India.

PROTESTANT MISSIONS IN INDIA.

THE first Protestant missionary was Bartholomew Ziegenbalg, who was sent to Tranquebar by the king of Denmark, in the early part of the last century. Finding himself in want of further protection than his own sovereign could afford him, he came to England, where he was introduced to George I., and shortly afterward returned to India, under the patronage of the king, and of the bishops of the English Church. He was followed by other Lutheran missionaries, among whom the venerable Swartz must not be forgotten. This apostolic man commanded the esteem alike of every disposition of residents in India,—Hindoos, Mohamedans, and Europeans. The sovereign of Tanjore, when dying, was anxious to make him the guardian of his heir, a trust which he declined. Hyder Aly received him as an envoy on the part of the English, and offered to take his word as the guarantee of a proposed engagement, when he would trust no one else. On two occasions during the war, his character saved the garrison and people in the fort of Tanjore from perishing by famine. There was grain in the country; but the people refused to furnish bullocks to carry it, because they had formerly been defrauded of their pay. In this extremity the Rajah applied to Swartz, and that which the credit of the government could not command, was readily obtained on the promise of a humble foreigner, destitute of property, and whose income afforded him only a bare subsistence. These missionaries continued to propagate Christianity with considerable success, and a body of Christians, the fruits of their labors, are scattered over India, south of Madras; their chief stations being Vepery, Tanjore, Tranquebar, Trichinopoly, Madura, Tinnevelly, Rammad, and Cuddalore. The number of these Christians it is not easy to estimate; but it is both large and increasing. The amount of increase at one station, Tinnevelly, has been ascertained, and is most encouraging. In 1823 the native Christians in that province were only four thousand, they now exceed eight thousand. In the south of that province are two villages entirely Christian, and from which every vestige of idolatry has disappeared. Bishop Heber, who visited Tanjore and Trichinopoly, was greatly interested in the Christians whom he found in those provinces, and those who have visited Tinnevelly and other parts, have been impressed in the same favorable manner by the character of the communities which they met with. The Hindoo tehsildar of the district which contains the two Christian villages already mentioned, when questioned by the visiter, testified to the quiet and inoffensive character of the inhabitants, and said that he should rejoice if all around him resembled them. The mission which has produced such beneficial effects has been supported from its commencement by the English Society for Promoting Christian Knowledge

The progress of Christianity in India is not to be judged altogether by the actual number of converts. The number of these would have been much larger had the missionaries exercised less caution in receiving them. No temporal inducements have been offered to the profession of Christianity; and none are admitted to baptism until after a long probation. The apparent progress is thus rendered slow: but this is counterbalanced by the assurance that outward conformity is a sign of internal conviction, and that those who forsake their old religion are real and not merely nominal converts. In the mean time, the knowledge of the great truths of revelation is spreading far and wide, and where so many hear, some will be convinced.

The Church Missionary Society has, from its establishment, directed a large portion of its attention to India, and sedulously and usefully co-operated with the laborers whom it found already there. Its schools and stations are numerous, and the number of scholars in the former increased in seven years from 6581 to 12,298. A lady, under the patronage of this Society, succeeded in introducing female schools, in opposition to the prejudices of the natives, which led them to regard the instruction of females with dislike. The excellent and exemplary Baptist missionaries have done much to advance the interests both of religion and learning, but the number of laborers is yet inadequate to the promised harvest. The worn-out superstition is obviously falling to pieces, to be replaced, either by what is called the religion of nature, or by a better faith, to which that may form a stepping-stone. It is for those who take an interest in the diffusion of Christian knowledge, to consider whether we ought not to avail ourselves of the moral movement, and give it the best direction; and whether the duty of extending the knowledge of the divine truth is not especially pressed upon us, as well by the state of opinion and feeling in India, as by the position in which we stand toward the country.

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